THE RIGHTEOUS BRANCH

Growing out of the Root of *Jesse*, and healing the Nations.

Held forth in several Sermons upon *Isai. Chap.* 11. from *vers.* 1. to 10. Together with some few Sermons relating to all who live under the shadow of the *BRANCH.*

By Mr. *William Colvill* Minister of the Gospel, and Primair of King *James*'s Colledge in *Edinburgh.*

Jer. 23. 5. *Behold, the dayes come, that I will raise unto David a righteous Branch; and a King shall reign and prosper, and shall execute judgement and justice in the earth.*

Zech. 6. 12. —— *Behold the man, whose name is the* BRANCH, *and he shall grow up out of his place, and he shall build the temple of the Lord.*

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To the Religious and truly Noble Ladies, my Lady Napier, *and to my Lady* Mary Erskine, *Aunts to my Noble Lord, the Earl of* Marr.

Noble Ladies,

IT is a true saying of the wise *Solomon*, *Train up a child in the way he should go; and when he is old, he will not depart from it.* The first part of this, was made out by your gracious and noble Mother of blessed memory;

who trained you up from your Child-hood in the holy Scriptures, and in the fear of the Lord, as alſo in all vertue beſeeming your Quality and Sex; whereof I have had the honour and happineſs to be a witneſs for many years. I know it is a Chriſtian duty, in the due time to make honourable mention of the vertues of the deceaſed Saints, to the end theſe who ſurvive them, may in a godly emulation follow their good example. Your Noble Mother, was like to *Annah* in her privat and publick Devotions;

votions; like to *Dorcas* in her Christian compassion and supply to the necessitous; like to *Sarah* in her dutiful deportment toward her Noble Lord your Father; and like to *Eunice*, in the Christian and tender education of her Children. The other part of that Golden Sentence, ye your selves endeavour, through Gods grace to make good; by resembling her in her Graces and Vertues; and by transmitting the same in your careful education of these hopeful young Ladies,

happy in your example and breeding.

The like great obligation of Gratitude, that ſtrongly inclined me to dedicat a Book to your gracious Mother, hath alſo prompted me to preſent this ſmall Treatiſe unto your Ladiſhips, and to honour the ſame by prefixing your Names thereto. The main ſubject and deſign of both Books is the ſame: In the firſt, were ſome refreſhing ſtreams flowing forth from the fountain opened to the houſe of *David*, for refreſhing weary and thirſty

ſty ſouls; and in this, is held forth the Righteous BRANCH, even the bleſſed Lord Jeſus Chriſt alſo, for the reviving of fainting ſouls, by the ſweet ſavour of his grace and power, to convert and ſave loſt man.

It is not in ſuch a dreſs, as will pleaſe the fancy of ſome others; but I know well, if the ſtuff be upright and ſolid, your ſober minds can eaſily diſpenſe with the want of embroideries of Humane Eloquence: That it may be profitable to your Ladyſhips, and to all who ſhall be pleaſed to

peruſe

peruſe the ſame, is the humble prayer of him, who is in all duty,

Noble Ladies,
Your moſt humble and devouted Servant,

Mr. Wil. Colvill.

TO

TO THE READER.

THe deſire of light and knowledge to the underſtanding, is natural unto every man; as by the outward light, things viſible are ſeen by the eye of the body, So things intelligible, are perceived by the light and the knowledge in the mind: but of all knowledge, the knowledge of God in Jeſus Chriſt his bleſſed Son our Mediator, is moſt to be deſired. It is moſt neceſſar, becauſe the ſpecular knowledge of this in the holy Scriptures, is the Rudiment of that full and perfect knowledge the Saints have

have in Heaven; for to know this, is life eternal, Joh 17. 3. *It is the foundation of our ſpiritual practical duties; without it, man cannot believe in God and whom he ſent Jeſus Chriſt; for,* how ſhall they believe in him, of whom they have not heard? *Rom.* 10. 14. *without this knowledge, we cannot deſire nor ſeek after Chriſt and his benefits; therefore our bleſſed Lord ſaid to that poor ſinful woman,* Joh. 4. 10. If thou kneweſt the gift of God, and who it is that ſaith to thee, give me to drink, thou wouldeſt have asked of him, and he would have given thee living water. *For, the* will *cannot love and chuſe Chriſt for our portion, till firſt he be repreſented in his beauty of holineſs by light and knowledge in the underſtanding. This knowledge is moſt excellent in reſpect of the ſubject, who is* the brightneſs of the Fathers glory, *in* whom *are hid the treaſures of wiſdom and knowledge: All natural knowledge, though never ſo profound, as was that of* Solomon, *who knew and ſpoke of all Trees from the* Cedar *to the* Hyſop; *yet, if we be ignorant of the true* Vine, *and of the righteous* BRANCH *that*

healeth

healeth the Nations, all our ſecular knowledge will prove unſavory and guſtleſs at the hour of death: but if we know, love and obey in ſincerity the Lord Jeſus Chriſt, then at the end of our life, we ſhall rejoyce in our longing deſire, and lively hope to be with him after death, and to know him as now we are known of him. This knowledge is not dull, but active; by our knowledge of him, we are juſtified, Iſ. 53. 11. *Saving faith, whereof* knowledge *is a ſpecial and firſt ingredient, receiveth Chriſt wholly in all his Offices, and with him pardon of our ſins; as all who were ſtung in the wilderneſs, if they looked to the braſen Serpent, were healed; So* whoſoever believeth in him, ſhall not periſh, but have eternal life. *This knowledge is active alſo for our Sanctification; becauſe this knowledge, by the obſignation of the holy Spirit, maketh ſuch a deep impreſſion of Chriſt known, upon the minds and hearts of believers, that they become like and conform unto him,* 2 Pet. 1. 4. *and by the knowledge and light of the Goſpel, repreſenting him, they are changed from glory to glory,* 2 Cor. 3. 18. *that is, from*

one

one degree of grace to another in the courſe and progreſs of Sanctification, which is no other thing, but the commencement of that glory we look for in heaven. This ſaving knowledge, which true believers have of Chriſt, is an humbling and encreaſing knowledge; Paul *became very humble, thinking himſelf the chief of ſinners, and leaſt of Saints; it is a growing light and knowledge, the more they know him, they love him the more; and the more they love him, they deſire to know the more of him. When they grow old, and the natural faculty of underſtanding waxeth weak and dim, though they grow not in the knowledge of the literal apprehenſion, yet they grow in the knowledge of appretiation and eſtimation; as the motion of every thing, the nearer it comes to its center, is the ſwifter; So the ſound believer, the nearer he draws to the term of his life and the hoped-for fruition, the center of all his deſires and hopes, the motion of his heart toward God is the greater, and he vehemently deſires to be diſſolved and to be with Chriſt, which is beſt of all.*

This knowledge, in ſome abſtruſe and ſupernatural myſteries, is but confuſe and general; we know from divine revelation ſome-

ſomething of the matter, *but little or nothing of the* manner; *It is our duty to acquieſce on divine teſtimony, and refer the knowledge of the* manner *unto that day, wherein we ſhall ſee God face to face. It is with us here in this dark valley of* Baca, *as it was with that blind man of* Bethſaida, *Mark 9. who at the firſt touch of his eyes by Chriſt, did ſee objects more generally and confuſedly, but afterward at the ſecond touch, more particularly and diſtinctly: So here in this life, by his firſt touch and illumination of our mind with the light of faith, we ſee ſomething of theſe great myſteries in a confuſed and general notion: but at his ſecond touch in heaven, by the beatifick viſion, we ſhall know diſtinctly and more particularly, at the leaſt we ſhall know ſo much in theſe high myſteries, as will ſatisfie the deſire of the ſoul, and will rejoyce the heart, without all anxious or painful deſire to know more.*

Therefore (Chriſtian Reader) I made choice to ſpeak in the publick Congregation, for ſome time, on this portion of Scripture, wherein the Lord Jeſus Chriſt, the Righteous BRANCH, *is held forth to us,*

that

that coming to him, we may be healed, both of ſin, in our juſtification through him, who is JEHOVAH our Righteouſneſs; *and that we may be ſanctified, and daily purified from all uncleanneſs of the fleſh and ſpirit by him, who alſo is made of God, ſanctification unto us, who bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs. This knowledge is moſt to be ſought after; for as the faſhion of this world paſſeth away, ſo certainly, the knowledge of things worldly will be out of faſhion after death: but the knowledge of the Lord Jeſus Chriſt, begun in the Elect here by faith unto the Goſpel, will be perfect and everlaſting in that day of eternity, when the Lamb will be our light for ever.*

If thou (ingenuous Reader) ſhall reap, as I pray God thou mayeſt, any ſpiritual benefit by this ſmall Treatiſe, publiſhed at the deſire of ſome pious and ſober minded hearers, give all praiſe to the Righteous BRANCH, *who, as he is in himſelf moſt precious, ſo he maketh himſelf ſavoury and precious to believers: And that it may be ſeen he is ſo to thee, let thy converſation ſmell of the*

BRANCH.

BRANCH. *What escapes thou perceivest (as in the multitude of words there want not failings) impute them meerly to the weakness of the trembling hand here, that holds forth the* BRANCH, *but no wayes to the* BRANCH *it self. Though possibly thou cannot construct some expressions in this Treatise, with thine own sentiment and opinion; yet certainly, the intention of the Author, to magnifie the riches and power of Gospel-grace in the conversion of chief sinners, and his earnest endeavours to stir up* Converts *unto a suitable conversation in Christian duties, and unto Christian communion in love and peace among themselves, cannot be disrellished by any person of the Gospel-spirit.* Farewell.

ERRATA.

ERRATA.

Pag.	Lin.	Read.	Pag.	Lin.	Read.
15	23	facility.	175	16	divellsy.
67	20	Acts 16.	202	29	42
ibid	27	have heard.	220	20	because of
74	30	hosses.	241	24	ingenuous
76	6	nor on.	259	20	jealous God.
116	29	thou hast.	261	30	lenitives.
125	1	Acts 10. 1.	263	23	special.
132	20	Mat. 25. 30.	279	19	of conscience.

THE RIGHTEOUS BRANCH, Growing out of the Root of *Jesse*, and healing the Nations.

Isai. *Chap.* 11. from *vers.* 1. to 10.

And there shall come forth a Rod out of the Stemme of Jesse, *and a Branch shall grow out of his Roots.*

IT is usual and worthy of the holy Prophets, in speaking of temporal mercies and deliveries of the people of God from their enemies, to insert something, by way of Propheſie, like a bright colour, to give lustre to temporal benefits, by speaking something anent our spiritual and eternal redemption by the promised *Messias*: Thus the same Prophet, having

ving propheſied of the temporal deliverance of the Jews, from the combination of the Kings of *Aſſyria* and *Iſrael*, ſubjoyns an Evangelical Propheſie concerning the coming of the *Meſſias*, *Iſa.* 7. 14. The Prophet *Jeremiah* having ſpoken, (*Chap.* 23.) of the return of the Jews from the captivity of *Babylon*, ſubjoyns, (*verſ.* 6.) a Propheſie of the kingdom and benefits of the *Meſſias*; as alſo, the like is done, *Jer.* 33. 15.

In like manner, the Prophet here having foretold their deliverance from *Sennacherib*, King of *Aſſyria*, ſubjoyns a gracious and comfortable Propheſie of the *Meſſias* his birth, government, and the deliverance and redemption both of Jews and Gentiles from their ſpiritual enemies, by their happy converſion to the faith of the promiſed *Meſſias*.

In this Chapter, from the beginning to *verſ.* 10. we have theſe particulars; 1. The low beginning and original of the *Meſſias*, ſet forth in borrowed expreſſions. 2. His ſingular endowments and qualifications for executing the office of Mediator, and for governing his Church, *verſ.* 2. 3. The manner of his government, *verſ.* 3, 4, 5. 4. The effects of his government, *verſ.* 6, 7, 8, 9. 5. The cauſe of theſe effects, in the end of *verſ.* 9. *For the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea.*

Verſ. 1. By *rod*, or *twigg*, we underſtand the Lord Jeſus Chriſt as a ſmall twigg, ſprouting up

up from *Jesse* the father of *David*: He is so called, in respect of his outward, low and humble condition in the world; as it is also said, *Isai.* 53. 2. *He shall grow up as a root out of a dry ground: he hath no form nor comliness*, &c. Which is not to be understood, in relation to the outward form or feature of his body, which, without all question, was most comely, having its constitution and complexion framed in a singular manner by the Holy Ghost; but it is spoken in respect of his outward condition and estate in the world; because he was born in a poor Cottage, without all outward Pomp and State, *Luk.* 2. 7. This prophesie of Christs descending from the loyns of *David* and *Jesse*, was accordingly fulfilled, *Act.* 13. 23.

By *Branch*, is meant our blessed Lord, who is so called, *Jer.* 23. 5. *Zechar.* 3. 8. and 6. 12. In which places the 70. Interpreters render it ἀνατολὴν, *Oriens*; and in this Text they render it ἄνθος, *Flos*; because he was in dignity the *first-born* and *flower* of all the creatures. To these places of holy Scripture, wherein our blessed Lord is called the *Branch*, many learned Interpreters do think, that place, *Matth.* 2. 23. *he shall be called a Nazaren*, doth relate; he was called a *Nazaren*, that is, *the Branch*, from the City *Nazareth*, where he had his education, it being a City compassed about with bushy trees; as even at this day, the Jews call a Christian, *Natzar*.

It is ſaid, *out of his roots*; becauſe at the time of Chriſts birth, the family of *David*, the ſon of *Jeſſe*, was like a root hid under the ground in time of Winter; becauſe after the captivity of *Babylon*, none of the Tribe of *Judah* had the government; but at that time the *Maccabees*, of the Tribe of *Levi*, were the ſupreme Rulers: at the birth of our Lord, *Herod* the Great, the ſon of *Antipater*, ſlew all of the Sanedrim, who were for the moſt part of the royal Tribe of *Judah*: then was fulfilled that Propheſie of the Patriarch *Jacob*, concerning the departure of the Scepter from *Judah*, and of a Law-giver from between his feet, when *Shiloh* was born into the world, *Gen.* 49. 10. At our Lords birth, the family of *David*, in reſpect of any outward ſplendor, was like a root hid under the ground in Winter-time: but the Lord who quickens the dead, made this root to ſprout, and bring forth this Plant of Renown, even the Lord Jeſus Chriſt.

Obſerv. 1. It is the duty of the people of God to raiſe up their thoughts, from any temporal deliverance promiſed or received, unto the meditation, and conſideration of that ſpiritual and eternal redemption, wrought be Jeſus Chriſt: This is clear from the coherence of this Chapter with the preceeding; 1. Becauſe all our temporal mercies and deliverances, are nothing in compariſon of that precious, full and eternal redemption, purchaſed by Jeſus Chriſt:

Christ: if we consider the price of our Redemption, even the precious blood of the Lamb of God, of infinite worth and value above all things corruptible, 1 *Pet.* 1. 18, 19. we are redeemed and delivered from all our enemies, *Luk.* 1. 74. and it is an eternal redemption, that in the effects of it endureth for ever, *Heb.* 9. 12. 2. Temporal deliverances are common to the wicked, as well as to the godly; in which respect, Christ is called the Saviour of all men, 1 *Tim.* 4. 10. 3. Wicked men may receive a great temporal deliverance, who are yet reserved for wrath to come, 2 *Pet.* 2. 4. *Jud.* v. 13. Cursed *Cham* was delivered from the deluge, and many damned Sodomites were delivered by *Abraham* from captivity, at the rescue of *Lot* from his enemies.

Obser. 2. Our blessed Lord humbled himself to a low condition here on earth; he was as a *rod* or small *twigg*, out of the family of *Jesse*, one of the smallest in the Tribe of *Judah*. Consider well his Humiliation, 1. It was voluntar and free, *Philip.* 2. 7, 8. *he emptied himself*; as he laid aside his upper garment to wash the feet of his Disciples, so he laid aside outward state and glory, that he might suffer for us, and wash us in his precious blood. 2. It was a gracious and bountiful Humiliation and Exinanition on our behalf, that by the merit thereof, he might enrich us with his unsearchable and durable riches, even with the graces of the holy Spirit, ob-

tained to us by the merit of his death, 2 *Cor.* 8, 9. *Though he was rich, yet for your ſakes he became poor, that ye through his poverty might be made rich,* and thereby alſo to exalt us unto glory, and ſet us in heavenly places together with himſelf, *Heb.* 2. 10. *For it became him for whom are all things, and by whom are all things, in bringing many ſons unto glory, to make the Captain of their ſalvation perfect through ſufferings.* The merit of his Humiliation was as a Ladder fixed on the earth, for us to aſcend thereby unto glory. 3. He came in a low condition, for the comfort of many of the godly, who are born and live in a poor and low condition here on earth; their low and deſpicable condition in the world, ſhall not be any prejudice to the ſalvation of their ſouls, for Chriſt ſhall be *all* to them, and *all* in them, *Coloſ.* 3. 11. *Lazarus* a poor man, and *Oneſimus* a ſervant, are accepted of God in him. 4. He became low, and ſubjected himſelf to infirmities, that thereby we might have confidence of pity and help to us in the day of our infirmities, *Heb.* 4. 15, 16. He knoweth from experience, what it is to have an heart overwhelmed with grief, or aſtoniſhed with fear; for his ſoul was in an agony, *Luk.* 22. 44. and he was ſore amazed through fear, and very heavy in heart through grief, *Mark* 14. 33.

5. He came in a low condition, to teach us to be content in our loweſt eſtate; in thy low Cottage be content, and look to the Heir of heaven,

heaven, born in a poor out-house: though thou have course fair, be content, and look to him, who in his ordinar entertainment, had but a few barley Loaves and some small Fishes: at the evening of the day, though thou get a hard bed, look up to him and be content, for he had not whereon to lay his head, *Mat.* 8. 20.

Use 1. Be not offended at Christs low estate, *Blessed is the man*, saith our Lord, *that is not offended in me*: remember, 1. he was brought low for our cause, *he was bruised for our iniquities*; our lifting up of our selves in the pride and rebellion of our hearts against God, brought him low to suffer and satisfie the Divine Justice in our nature for us. Should a Debter be ashamed of, or despise his Cautioner, brought low only by his suretyship for his debts, and not for any of his own person? 2. That thou may not be offended at his outward low condition, look by the piercing eye of Faith, into the inside of Jesus Christ, *in him the God-head dwels bodily*, Col. 2. 9. His Humane Nature was like the vail, that hid what was within the most holy place; but draw aside the vail, and by Faith behold in *him*, *the most holy One*, that Mercy-seat and Propitiatory, in whom and by whom we get a gracious answer of peace from the Father, *Joh.* 16. 23. *Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.* He is our propitiation, 1 *Joh.* 2. 2. By Faith, look through

the vail of the Humane Nature, and behold in him the pot of heavenly Manna, which deſcended, not only from the clouds, as that Manna in the wilderneſſe, but from the third heaven, to give life unto the world: By Faith, behold in him the rod of *Aaron* the high Prieſt, ever bloſſoming; for he is our great high Prieſt, living for ever in the moſt holy place, *Heb.* 7. 24. and by the ſpecial aſſiſtance of the holy Ghoſt, according to his promiſe, *Mat.* 28. 20. he maketh the preaching of the Goſpel by his Miniſters, not only to bloſſom in a fair outward profeſſion, but alſo to be fruitful in the converſation of his people. 3. Conſider, although our bleſſed Lord was born, and lived in a low condition, yet ſome glimpſes of the glory of his Divine Nature, did now and then at his own pleaſure, break through the vail of his Humane Nature: although he was low in the place of his birth, yet at the ſame time he was attended by an heavenly hoſt of Angels, and was worſhipped both by the wiſe men that came from the eaſt, and by the ſhepherds: after he was tempted as a man in the wilderneſs, yet the Angels miniſtered unto him as the Son of God: after his ſleeping as a man in the ſhip, he rebuked the Sea and the Winds as the Son of God: yea, in his loweſt condition upon the Croſs, he by the power of his God-head, did ſhake the earth and raiſe the dead.

Vſe 2. Meditate oft-times for thy comfort, upon his lowing and humbling himſelf in his birth, life and death, look upon it as the greateſt token of his love: *Jacobs* ſervice in ſo low a condition, was a great token of his love to *Rachel*; but the Prince of Glory, even *Jacobs* Lord, was in the form of a ſervant, near-by thirty four years, to eſpouſe us who were by nature enemies to God. Look upon his low condition and humiliation, as a ſpecial mean to engage thy heart and affection to himſelf, who took upon him thy nature, to make thee partaker of the Divine Nature, by a conformity to God in holineſs in this life, and in glory and happineſs for ever in the other life. Look upon his humiliation, as thy pattern in thy behaviour to thy inferiours; he condeſcended to us in our low eſtate, therefore be not high-minded, neither in a ſupercilious arrogancy ſtand upon your punctilio's; but let the like mind be in you which was in Chriſt Jeſus, who humbled himſelf to do us good: So ſhould we, after his example, condeſcend to do good one to another, *Phil.* 2. 3, 4, 5.

VERSE

VERSE II.

And the Spirit of the Lord ſhall reſt upon him; the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledge and of the fear of the Lord.

FOr the better clearing theſe words, we would anſwer three queſtions; 1. Seing God gave him the Spirit not in meaſure, *Joh.* 3. 34. How is it that the graces of the Spirit beſtowed upon him, are here ſtinted and limited to the number of ſix? 2. Seing he had theſe graces from all eternity, being equal in underſtanding, wiſdom, counſel, might and knowledge with the Father, how is the Spirit ſaid to reſt upon him in his Incarnation, as if he had not been endowed with thoſe graces before that time? 3. What is meant by theſe ſeveral graces and gifts mentioned here?

I anſwer to the firſt, The graces reckoned up here, are ſuch as were beſtowed upon him, as Man and Mediator in our nature at his Incarnation, and were requiſit for him in the Government of his Church and people; although all other graces were habitually and eminently in him, as *humility*, *meekneſs*, *patience*, &c. yet ſuch graces are mentioned here, as in a ſpecial manner

manner qualified him for the actual diſcharge of the Mediatory-office: as for that ſpoken of our bleſſed Lord, *Joh.* 3. 34. *He received not the ſpirit by meaſure*; it is not to be underſtood ſimply, as if the Humane Nature of Chriſt, by way of transfuſion, had received an infinit meaſure of grace; for a finit creature cannot receive ſuch a meaſure, ſeing every thing is received according to the meaſure and capacity of the receiver: but it is ſpoken by way of compariſon, with all the intelligent creatures, Angels, or Men, who received not ſuch a meaſure of the graces of the Spirit, as Chriſt did in his Humane Nature, wherein he was anointed above his fellows, *Pſal.* 45. 7. *Eph.* 4. 7.

To the ſecond Queſtion I anſwer, Our bleſſed Lord, in reſpect of his Divine Nature, was of infinit underſtanding, wiſdom, counſel, might and knowledge: but theſe graces, in a finit meaſure, were communicat to the Humane Nature, in the perſonal union thereof with the Divine Nature in his Incarnation, but in a meaſure far above the capacity of Angels or Men; becauſe the nearer the creature is united to God, the perfection of it is the greater: therefore it is even ſo among believers in the Church here on earth, ſome of them are more perfect then others, becauſe united to God by more of faith and love then others: and in Heaven, the Saints glorified, are more perfect then the Saints militant on earth; becauſe they are

united

united and near to God in the facial vision of God by full knowledge and perfect love: Now, of all creatures, the Humane Nature of Christ, was and is most perfect, because united and neareſt to the Divine Nature in a perſonal union.

To the third I anſwer; We underſtand by the *Spirit of underſtanding*, his large capacity in perceiving and up-taking, what was incumbent for himſelf to do and ſuffer as our Mediator; and alſo, what the elect ſhould do for attaining eternal life through him: By the *Spirit of wiſdom*, we underſtand the gift of active prudence, whereby he was enabled for doing and performing the duty, which he underſtood was incumbent to him as our Mediator, *Pſal.* 40. 8, 9, 10. *I have not hid thy righteouſneſs within my heart; I have declared thy faithfulneſs and thy ſalvation; I have not concealed thy loving kindneſs and thy truth from the great congregation.* By the *Spirit of counſel*, we underſtand his ability to reveal the eternal counſel and purpoſe of the Father, concerning the way of mans ſalvation, *Joh.* 6. 40. *And this is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting life.* By the *Spirit of might*, we underſtand that power and dominion over all creatures, given to him as Mediator and Head of his Church, *Mat.* 28. 18. *All power is given unto me in Heaven and in Earth.* An exceeding power of invincible grace

toward

toward the Elect in their effectual calling and converſion, *Eph.* 1. 19. and alſo a power and mighty force to ſubdue his obſtinat and incorrigible enemies, 1 *Cor.* 15. 25. *For he muſt reign, till he hath put all enemies under his feet.* By the *Spirit of knowledge*, we underſtand, not only his certain and infallible knowledge of all things to be done and ſuffered by him, for the ſalvation of loſt man; but alſo his knowledge and dexterity for inſtructing his Church in the truth and way of ſalvation. As in the Breaſtplate of the High Prieſt was *Urim* and *Thummim*, rendered by the 70. Interpreters δηλωσις, & αληθεια, *Manifeſtation* and *Truth*: So our Lord knew the truth, and had a tranſcendent gift of a convincing gravity and authority, as alſo a perſwaſive clearneſs upon the ſpirits and hearts of his hearers, *Pſal.* 45. 2. *Grace is poured into thy lips.* Mat. 7. 28, 29. *And it came to paſs when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine: For he taught them as one having authority, and not as the Scribes.* Luk. 24. 32. *And they ſaid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?* This knowledge inſuled into the Humane Nature of Chriſt, was not an abſolute Omniſcience, which is incommunicable to any creature, yea, not to the Son of man, *Mark* 13. 32. This knowledge in the Humane Nature of Chriſt, was intrinſecal, communicat

municat from the perſonal union: for it is ſaid, *He knew in himſelf*, to wit, from the God-head dwelling in him perſonally, *Luk.* 8. 46. *Joh.* 6. 61. but the knowledge of the Prophets and Apoſtles was extrinſecal by inſpiration, and extraordinary revelation. By the *ſpirit of the fear of the Lord*, we underſtand that heavenly grace of unſpotted holineſs and purity in his Humane Nature; for *ſuch an High Prieſt became us, who is holy, harmleſs, undefiled*, &c. *Heb.* 7. 26. therefore is he called by way of ſingularity and excellency τὸ ἅγιον, that *Holy Thing*, Luk. 1. 35. The words being thus explained, two things may be obſerved, 1. The variety of the graces and gifts powred forth upon our Lord Jeſus Chriſt for the good of his Church. 2. The permanency and continuance of theſe graces and gifts in vigor and exerciſe; it is ſaid, *The Spirit of the Lord ſhall reſt upon him.*

Obſerv. 1. Variety of graces and gifts were poured forth upon Jeſus Chriſt our Head, for the good of all the members of his myſtical body the *Church*: this is evident from this place, as alſo from *Joh.* 1. 14, 16. *He was full of grace and truth, and of his fulneſs have we all received, and grace for grace.* As the ointment poured forth upon the head of *Aaron*, the High Prieſt, did flow down to the skirts of his garment, *Pſal.* 133. 1. in like manner, the vertue of the graces of the Spirit poured forth on Jeſus Chriſt our great High Prieſt, doth deſcend

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to the meaneſt member of his myſtical body for ſanctifying them throughout, and for gladning their hearts with that oyl of gladneſs ſpoken of, *Pſal.* 45. 7, 8. It is ſaid (*Eph* 4. 10.) *He aſcended up far above all Heavens, that he might fill all things.* It is true, believers were filled in ſome meaſure with grace through him, before his aſcending into Heaven; yet a greater meaſure of the Spirit was poured forth upon them after his aſcenſion, *Acts* 2. 33. as the Sun after its riſing fills the earth with light; but the higher it aſcends in its courſe, the earth is filled with more of light; ſo there is a greater meaſure of ſpiritual knowledge and grace in believers after the aſcenſion of Chriſt, then was before his birth, or during the time of his abode upon the earth in the time of his humiliation.

Uſe 1. Seing the Lord Jeſus Chriſt received all theſe graces and gifts of the Spirit, as Mediator for the good of his Church, we ſhould in all our wants and ſpiritual indigencies, have our recourſe by prayer to him, that out of his fulneſs we might receive grace for grace: It is a ſure ground of our confidence and comfort, that he received all theſe graces and gifts for our benefit; therefore we ſhould go to him, as Children of the Family to the Stewart, ſealed and appointed by the Father, who to their certain knowledge, hath got proviſion both of grace and glory for all of the houſhold of Faith; and

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we may be assured he is faithful in all the House of God, to give unto the children their Fathers allowance, *Joh. 6. 27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed.* Art thou dull in understanding, and hath little or no sharpness of wit to understand and discern spiritual and supernatural truths, no more then a blind man has sight to discern colours? Go to the Lord Jesus Christ, in whom was and is the spirit of understanding; be thou humble under the sense of thy spiritual blindness; and by prayer seek that eye-salve which is called the *Unction* from the *holy One*, 1 *Joh.* 2. 20. and is called the *Spirit of revelation*, Eph. 1. 17. Seek it with a sincere purpose of heart to improve thy understanding of the truth revealed unto practice, and doing what thou shalt understand to be Gods will and thy duty. Go with confidence to the Lord Jesus Christ, who is both able and willing to open thy understanding, and to give a heavenly faculty to perceive and understand divine truths. He not only taught the Disciples going to *Emmaus*, by word of mouth; but also opened their understandings, *Luke* 24. 44. And if thou have an honest purpose of heart, to do revealed duties, thy Lord will mak thee to understand and discern the truths that are necessary for the saving of thy soul, *Joh. 7. 17. If any man will do his will,*

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he ſhall know of the doctrine, whether it be of God, or whether I ſpeak of my ſelf.

Wouldſt thou have ſpiritual wiſdom and prudence for ordering thy converſation, and doing of revealed duties? Go to him, upon whom was poured the ſpirit of wiſdom; by prayer ſeek it of him who gives liberally, *Jam.* 1. 4. Make conſcience of frequent hearing and reading the Word of God, which is the book of heavenly wiſdom, making men wiſe to ſalvation, 2 *Tim.* 3. 15, 16.

In difficulties and perplexities, wherein thou knows no more what to do, then *Jehoſhaphat* did in a great ſtrait, 2 *Chron.* 20. 12. go to him for counſel, *Prov.* 8. 14. *Counſel is mine.* And here it is ſaid, *The ſpirit of counſel was upon him*: He is called, by way of excellency, *The Counſeller*, Iſai. 9. 6. He hath promiſed to give counſel to our hearts in times of greateſt difficulties, *Luk.* 21. 15. and accordingly he did ſo to his faithful ſervants, as to *Stephen*, *Act.* 6. 10. and to *Paul*, *Act.* 23. 6.

In an hour of temptation from the power of thine own corruption, from Satan, and from the world, go to the Lord Jeſus Chriſt for obtaining might and power to reſiſt, and in end to overcome thy ſpiritual enemies; thus did *Paul* in an hour of darkneſs and temptation, 2 *Cor.* 12. 9. remember, *the ſpirit of might was poured on him*; he is able to ſave to the uttermoſt all that come unto God by him: Go to

him for ſtrength and protection in times of great trials and perſecutions; keep faſt the word of his patience, that is, his direction for carrying thy ſelf in ſuch a time humbly, patiently and peaceably, *Rev.* 3.10. Go to him in a time of fainting, that from him thou may get quickening and might to run the ways of his Commandments: Becauſe *the ſpirit of might* was poured forth upon the Captain of our Salvation, to help forward poor willing ſouls, now and then fainting in the way of their Chriſtian race: it is not enough in your regeneration at firſt to be quickened unto a new life; but in reſpect of your faintings in the race and courſe of Sanctification, ye have need of daily quickening and up-ſtirring to the duties of the new life: Therefore it is that *David*, a man according to Gods heart, being already in the ſtate of grace, and partaker of the new life, prayeth frequently for quickening unto duty, *Pſal.* 119.25, 37, 88, 107, 159. and *Pſal.* 143. 3.

Wouldſt thou have the knowledge and perſwaſion of divine and ſupernatural truths? Go to him for light and knowledge, *the ſpirit of knowledge reſted on him*, *Prov.* 1. 23. *Prov.* 2. 3, 4, 5. *Rev.* 3. 18. He is by Office the great Doctor of Iſrael, and will give his Spirit to perſwade the heart to receive and imbrace the precious truths revealed in the Word, even unto all who ſeek to him for inſtruction, and humbly ſubmit to his diſcipline and correction. Haſt

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thou a prophane, looſe and godleſs heart, void of the fear of God? go to him on whom *was poured the ſpirit of the fear of the Lord*, that he may put the fear of God in thy heart, that thou mayeſt be ſanctified throughout in ſpirit, ſoul and body, in a conformity to him, on whom the ſpirit of the fear of the Lord did reſt: To this end he died, that he might ratifie and confirm that promiſe of the new Covenant, *I will put my fear in their hearts, that they ſhall not depart from me*, Jer. 32. 40.

Uſe 2. Seing theſe graces and gifts of the Spirit were given to Jeſus Chriſt the Mediator, for the benefit of his Church, it is our duty to ſearch our ſelves, and try if we have received of the ſpirit of Chriſt: becauſe, *if any man have not the ſpirit of Chriſt, he is none of his*, Rom. 8. 9. *And hereby know we that we dwell in him, and he in us, becauſe he hath given us of his ſpirit*, 1 Joh. 4. 13. As a member of the body not animated by the ſoul, is not formally and properly a member thereof; ſo a man not quickened by the Spirit of Chriſt, is not an actual member of his Myſtical Body the *Church*.

His Spirit is a Spirit of underſtanding; If thou underſtand the fundamental and neceſſary ſaving truths, and followeſt Chriſt by faith, as a Scholar following and maintaining the opinion of his Teacher; and if thou ſet thy heart to follow him by obedience, in the way of his holy Commandments, as a Servant following the directi-

on of his Lord; *For a good underſtanding have all they that do his Commandments*, Pſal. 111. 10. If thy underſtanding be ſeconded with an hatred of every falſe way, *Pſal.* 119. 104. then mayeſt thou be aſſured the Spirit of Chriſt is in thee; even the ſpirit of ſound judgement and underſtanding.

The Spirit of Chriſt is a Spirit of ſpiritual and heavenly wiſdom, which is pure without guile, and peaceable without faction and ſedition, *Jam.* 3. 17. It is true, there is a wiſdom that paſſeth under that name in this preſent world, but it is fooliſhneſs with God, 1 *Cor.* 3. 19. there are many wiſe in their own generation, but are fools in the great buſineſs of Regeneration; ſuch as put forth all their wit and pains for attaining the deceitful pleaſures of ſin, which is called *a plowing of iniquity*, Job 4. 8. *a ſowing to the fleſh*, Gal. 6. 8. *a drawing of iniquity with cart-ropes*, Is. 5. 18. *a travelling with iniquity*, Pſ. 7. 14. *and making proviſion for the fleſh*, Rom. 13. 14. Such as lay forth all their wit and pains for attaining uncertain riches, or unconſtant honour of a preſent world, theſe men are like unto ſtupid Idiots, preferring baſe mettal to the Pearl of price; and the others are like to mad men, running with all their ſpeed into a precipice or gulph for their own deſtruction. Such men are worldly wiſe, who lay all the ſtreſs of their truſt upon the uncertain, inſufficient and periſhing things of this world,

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as that miſerable worldling, *Luk.* 12. 20.

Such alſo who are nimble wits, to meddle in all buſineſs, except the buſineſs of their own ſalvation, of ſuch fools we read, *Prov.* 20. 3. And there be alſo too many hypocritical fools, that have a frame and ſet form of ſome good holy words, without any foundation of new obedience in their heart, and without good works in their life and converſation: ſuch a man was that fooliſh builder, *Mat.* 7. and the fooliſh Virgins, *Mat.* 25. But, has thou that wiſdom which is from above, which appears in the choice of the *beſt thing*, *Mat.* 13. 46. in active intentions for attaining the chief end, even Gods glory and thine own ſalvation; which appears alſo in ſtrong deſires following after the means of ſalvation, *Pſ.* 27. 4. *One thing have I deſired, and that I will deſire*, &c. It appears in an heavenly converſation, and minding things that are above, *Prov.* 15. 24. *The way of life is above to the wiſe, that he may depart from hell beneath*, and in providing wiſely for the time to come, by doing works of piety and charity, 1 *Tim.* 6. 19. If thou be wiſe in this manner, then thou mayeſt be aſſured thou haſt received of the Spirit of wiſdom, that reſted on Chriſt thy Head.

The Spirit of Chriſt was a Spirit of ſound counſel; if thou has received of that Spirit, thou wilt not give pernicious counſel to others, as *Jonadab* did to *Ammon*, to further them in any ſinful courſe; nor wilt thou give counſel

against others to their hurt or ruine, as *Achitophel* did against *David:* But thou wilt give good counsel, as *Daniel* did to *Nebuchadnezzar*, *Dan.* 4. 27. If thy counsels be according to the Word of God, as the testimonies of God were *Davids* faithful counsellers, *Ps.* 119. 24. then mayest thou be assured thou art of the Spirit of Christ, who according to the Word of God, did *delight to do the will of the Father*, Ps. 48. If thou rejectest, with an holy indignation, evil counsel and suggestion, though given by a friend, when he would disswade thee from duty to God, or to men in God, this is an evidence thou art of the Spirit of Christ, who rejected such evil counsel, *Matth.* 16. 24.

Hast thou power and might to resist the onsets and bickerings of inward corruption? It is an evidence thou art partaker of the vertue of the Spirit of Christ, *Rom.* 8. 37. *We are more then conquerors; through him that loved us.* Gal. 5. 24. *They that are Christs, have crucified the flesh, with the affections and lusts.* Hast thou power and ability to walk equally and evenly, both in prosperity and in adversity, humble and moderat in that, and patient in this? thou art partaker of the Spirit of Christ, who was of a moderat and sober mind; when they would have made him a King, he withdrew himself, *Joh.* 6. 15. he was patient in adversity, as *a sheep before the shearer*, Is. 53. Art thou able, through his grace, to do Christian-

duties

duties with ſome meaſure of ſincerity, ſervency and cheerfulneſs? then art thou of the Spirit of Chriſt; *for it was his meat and drink to do the will of the Father*, Joh. 4. 34.

If the Spirit of ſound and heavenly knowledge be in thee, not only wilt thou have the knowledge of ſimple apprehenſion, in thine uptaking the literal ſenſe of Scripture truths; but alſo, thou wilt have a knowledge of diſcerning the ſublime majeſty, the admirable ſimplicity and infallibility of Divine Truths, both in promiſes and threatnings, far above all humane Writings, that thou wilt ſay from perſwaſion, *never man ſpoke as he ſpoke*: and thy knowledge will be joyned with an high eſtimation of Divine Truths, more then men has of thouſands of gold, of honey and of ſpoil or plunder (as was in *David*) Then mayeſt thou be aſſured thou art partaker, in ſome meaſure, of that Spirit of knowledge that was poured forth and reſted on Chriſt thine Head, *Pſ.* 119. 72, 103, 162. Thou art one of his ſheep, effectually called and elected to be ſet on his right hand, for *his ſheep know his voice*, Joh. 10. 4.

If the Spirit of the fear of the Lord be in thine heart, a fear with humble ſubmiſſion to the will of God, both for doing and ſuffering his will. *Iſ.* 50. 10. a fear joyned with hope and confidence on his mercy, *Pſ.* 145. 11. a fear joyned with reverence in his holy worſhip, *Pſ.* 5. 7. a fear joyned with zeal, provoking others by

word and good example, to worſhip and fear the Lord, *Act.* 10. 2, 3. Then mayeſt thou be aſſured thou art of the Spirit of Chriſt; for the Spirit of the fear of the Lord reſted on him: there was in him a fear joyned with ſubmiſſion in the day of his ſad affliction, for he ſaid, *not my will, but thine be done*: there was in him a fear joyned with active and paſſive obedience, *Philip.* 2. 8. a fear joyned with confidence, even in his greateſt deſertion and ſad complaint, *my God, my God*, &c. a fear joyned with reverence in prayer, *Luk.* 22. 44. and a fear joyned with zeal, provoking others to fear the mighty God above all things, *Mat.* 10. 28.

Uſe 3. Here is ſure ground of unſpeakable comfort to the Church and company of Believers, againſt all their fears from the worldly wiſdom and power of the enemies of the Kingdom of Chriſt; *there is no wiſdom, nor underſtanding, nor counſel againſt the Lord*, Pro. 21. 30. The ſpirit of wiſdom in him, who is ſet over the houſe of God, doth far ſurpaſs and overreach all their wiſdom, falſly ſo called; the enemies of the people of God, ſaid, *Let us deal wiſely with them*, Exod. 1. 10. but the Lord, in the depth of his wiſdom, turned their cruel policy to the good and increaſe of his Church and People; it was as the heavy weight unto the Palm-tree, to raiſe them the higher; and as the inundation of *Nilus*, to make them the more fruitful in every good work: there is no

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counſel againſt the Lord, for he throughly ſees the devices and plots, even in the heart of the enemies, *Iſ.* 10. 7. He is the ſtone with the ſeven eyes, *Zachar.* 3. 9. he can diſcover their ſecret deſigns, as he did to his ſervant *Eliſha*, 2 *King.* 6. 12. He diſcovered the ſecret conſpiracy againſt *Paul*, *Act.* 23. 16.

The power of the wicked is finit and limited, but his power, being God, is infinit, and there is no proportion between finit and infinit. He can limit their power and ſay, as to the proud waves, *come no farther*; though he permit them to come to the neck, yet they ſhall not drown them, *Iſ.* 8. 8. Their Head, the Lord Jeſus Chriſt, is now far above all the waters of affliction and perſecution; he can reſtrain their malice; he cuts the horn of the wicked, he breaks their teeth, *Pſ.* 3. 7. although they bark, yet they bite not; or if he permit them to bite, yet their bite is not deadly, like that of ſome mad dogs; he can put a bridle in the jaws of *Sennacherib*; he can defeat their counſels and contrivances, as he did that of *Achitophel*, turned it to folly and ruine to himſelf: he did defeat and wonderfully diſappoint the counſel of *Haman* againſt *Mordecai*, according to that of *Job* 5. 13. *He taketh the wiſe in their own craftineſs, and the counſel of the froward is carried head-long:* and in his unſearchable wiſdom, he turns their malice to the praiſe of his great Name, who is mighty to ſave his people, maugre

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all oppoſition, Pſ. 76. 10. *Surely the wrath of man ſhall praiſe thee.*

There is no might nor power worldly, that can overthrow the Church of Chriſt, *The gates of hell ſhall not prevail againſt it*, Mat. 16. 18. Becauſe it is built on him who is the Rock of Ages, and is the ſtrength of all, who by faith are built on him; they are kept by the Father, *Joh.* 10. 29. and by the power of God through faith, 1 *Pet.* 1. 5. The Church and company of Believers, is compared to a ſtrong City, fortified with ſtrong Walls, and with a deep and broad Ditch, *Iſa.* 26. 1. *Iſa.* 33. 21. becauſe the mighty Lord is in the midſt of them. It is true, the Lord doth not alwayes ſhew his might in holding off the trouble from them; yet he makes manifeſt his might and power in upholding them under troubles, and in ſtrengthning them to patience and long-ſuffering with joyfulneſs: they are *caſt down, but not deſtroyed*; *perſecuted, but not forſaken*; *perplexed, but not in deſpair*, 2 Cor. 4. 9. Pſal. 46. 5. He that dwells in the buſh, though he ſuffer fire to enter into it, yet he keeps it from being conſumed; becauſe he ſtrengthens his own children to bear afflictions, *Iſa.* 41. 10. *Fear thou not, for I am with thee: be not diſmayed, for I am thy God: I will ſtrengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteouſneſs.* Likeas a Phyſician, holding his Patient by the hand, doth encourage him under

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the preſent pain and throws from a bitter potion, by confirming him in the hope of better health thereafter, *Joh.* 16. 20. 2 *Cor.* 4. 17. Sometimes he comforts them with a ſenſe of his love, ſhed abroad in their hearts by the Holy Ghoſt; which, as a cordial, doth preſerve and revive them, that they faint not altogether in times of great trouble, 2 *Cor.* 1. 3, 4. As a tender father ſpeaketh more kindly to his ſick child, then he was wont to do formerly in time of his better health; ſo the Lord ſpeaketh comfort to them by his Spirit according to the word of promiſe, when they are in a deſolate condition, like unto a wilderneſs, wherein they have none or few to ſpeak a word of comfort unto them, *Hoſ.* 2. 14. *Stephen* the Martyr, had never ſuch a manifeſtation of Gods gracious preſence, as in the day of his greateſt affliction and perſecution, *Acts* 7. 56. And the young Confeſſor *Theodorus* (as teſtifies *Euſebius*) felt never more ſweetneſs, then in the time he was upon the rack. Conſider, the merciful Lord moderats their afflictions in the *ſpecie* or kind, in not ſending alwayes his ſoreſt plagues: Sometimes in the number, he lays not on all his rods, *he ſtayeth his rough wind, in the day of the eaſt-wind*, Iſa. 27. 8. Sometimes in the degree and meaſure, in not afflicting them in extremity, *The Lord hath chaſtiſed me ſore*, (ſaith *David*) *but he hath not given me over to death*, Pſal. 118. 18. And he moderats the afflictions

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in reſpect of the time and endurance, *Pſal.* 125. 3. *The rod of the wicked ſhall not reſt upon the lot of the righteous, leſt the righteous put forth their hands unto iniquity.* The Lord by the ſpirit of wiſdom and power, turns all their afflictions, in end, for their ſpiritual advantage, *By this ſhall the iniquity of Jacob be purged, and this is all the fruit, to take away his ſin,* Iſa. 27. 9. Dan. 12. 10. *They ſhall be made white,* &c. And many times he orders their afflictions to the good of others, who are confirmed in the way of truth and righteouſneſs, from the example of their patience in ſuffering for the truth, *Phil.* 1. 12. The diſperſing of ſome Chriſtians in that perſecution againſt *Stephen,* was in the wiſdom and power of God, ordered for the in-gathering of many people in *Samaria* unto the Chriſtian faith, *Acts* 8.

Obſerv. 2. As the gifts and graces of the Spirit were poured forth upon Chriſt in great variety, ſo they were permanent and abiding in him, without any change, and without remitting of their vigour and exerciſe upon all occaſions, *the Spirit of the Lord ſhall reſt on him.* The Spirit which deſcended from Heaven like a Dove, did abide upon him, *Joh.* 1. 32. The extraordinary gift of revealing things ſecret, by the light of Propheſie, was not at all times permanent in the Prophets, 2 *King.* 4. 27. As light within the houſe occaſioned by lightning in the air, is tranſient and not permanent, ſo neither

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was the gift of miracles, or healing the ſick, alwayes permanent in our Lords Diſciples, *Mark* 9.18. Yea *Paul* left his beloved *Trophimus*, ſick at *Miletum*, 2 *Tim.* 4. 20. But our bleſſed Lord healed all, whom and when he pleaſed. It is true, the ſanctifying graces in the Elect, are alwayes permanent, *Joh.* 4. 14. 1 *Joh.* 3. 9. *Whoſoever is born of God, doth not commit ſin, for his ſeed remaineth in him; and he cannot ſin, becauſe he is born of God.* They are permanent in reſpect of the root, of the ſeed, and of the habit; but not in reſpect of the fruit and exerciſe; but the graces of Chriſt were ever flouriſhing and fruitful. Graces in the godly, have decays and changes; even *Abraham*, the father of the faithful, had a fit of diffidence, when in his fear he diſſembled twice, to wit, in *Gerar* and in *Egypt*; but our bleſſed Lord, his confidence was permanent in the hour of temptation, for he witneſſed a good confeſſion, even to the laſt, before *Pontius Pilat*. *Moſes* was a meek man, yet was ſurpriſed with a fit of bitterneſs at *Meribah*: but our bleſſed Lord was meek at all times; for, his ſcourging out the profaners of the Temple, (*Joh.* 2.) was not a fit of paſſion and perturbation, but an heroick act of holy zeal, proceeding from judgement and deliberation, becauſe it was written, *His Fathers houſe ſhould be the houſe of prayer.*

The habits of grace in Chriſt, were full and perfect:

perfect: whereas it is said, *Luke* 2. 52. *He increased in wisdom.* We grant he increast in wisdom and in knowledge experimental, *he learned obedience, by the things which he suffered,* Heb. 5. 8. as a Physician, who hath an habitual gift of healing such and such a disease, may grow in his experience, although his knowledge of healing, groweth not in the *habit*: It is a growth extensive in respect of divers objects, toward which it is extended; but it is not intensive in respect of the habit it self. The graces of Christ were permanent in their fulness, and not more remiss at one time, and more intense at another; because the absolute fulness of grace in his Humane Nature (so far as it could be capable) being a sequel of the personal union, did exclude all intensive growth: It is true, there were different degrees in the manifestations and expressions of his graces at one time more than at another. Christ his dying for us, was an higher expression of his love to lost man, than was his suffering of poverty, hunger, *&c.* yet all the expressions of his love to the elect, did proceed from love in his heart, equally intense, at all times: More of his patience was manifested in his agony and bloody sweat, than in his suffering of reproaches and buffetings: His love and devotion toward God, was full at all times, and did not admit of degrees: whereas it is said, *Luke* 22. 44. *he prayed,* ἐκτενέστερον, *more earnestly*: and therefore it might appear,

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he was more fervent in his devotion and religious affection, at one time than at another. I answer, 1. Some render it *prolixius*, he prayed longer, which did proceed from a deeper impreſſion of his ſufferings upon his ſpirit; but his love and devotion toward God, was ſtill equally intenſe in his ſoul: For even in godly men, ſhort ejaculations, at one time, and prayers longer at another time, may proceed from devotion in the heart, equal at both times. 2. Though he prayed more earneſtly, yet this earneſtneſs, was not in reſpect of his devotion toward God, unto whom he prayed, whom Chriſt, as man, loved fully and perfectly at all times: but this greater earneſtneſs, was in reſpect of the great and inexpreſſible ſufferings againſt which he prayed, being in an agony, and under the ſenſe of greater inward pains, than any he had felt formerly. This manner of expreſſion, will not infer any intenſeneſs of his devotion and love to God, but only that there was an intenſeneſs of pain and agony in his ſpirit from what he ſuffered, and againſt which he prayed, yet alwayes with ſubmiſſion to the will of the Father.

Uſe. In all our intermittings of the exerciſe of grace, or in the remittings of degrees in gracious actings, we ſhould go to Chriſt on whom the Spirit reſted, as in time of drought when waters fail, we go to the fountain; becauſe the deareſt children of God, are ſubject

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to decay of grace, in reſpect of degrees, and to intermiſſion in the exercise of grace, through their own ſluggiſhneſs: in prayer they have ſometime a great freedom and out-flowing of the Spirit, *Job* 32. 13. At another time, they are ſo bound up and overwhelmed with griefs and fears, that they cannot ſpeak to God, *Pſ.* 77. 4. At one time, their faith and confidence is very ſtrong, *Pſ.* 27. 10. but at another time very weak, *Pſ.* 31. 22. At one time they have a ſoft heart and abundance of tears, *Pſ.* 6. 7. but at another time their heart, like *Nabal*, is dead and ſtupid, and their eyes are dry; as was in *David* for ſome time, till the Prophet *Nathan* did awake him: At one time they have great joy and comfort, *Pſ.* 23. 4. but at another time, eſpecially after relapſes into ſins againſt the light of their own conſcience, they have much heavineſs and ſuppreſſion of ſpirit, *Pſ.* 51. 8. At one time they have great zeal, as *David*, dancing before the Ark; and at another time they are much damped and diſheartned in the courſe of Godlineſs, by reaſon of ſome croſs diſpenſation in their courſe, as *David* was in bringing up the Ark, when he ſaw the breach made upon *Uzza*, 2 *Sam.* 6. 8, 9.

Queſt. What is the cauſe of ſuch intermiting and remitting of the exerciſe and degrees of grace in the godly? *Anſ.* The cauſes are eſpecially, 1. Pride and conceit of our own ability to improve the habit and ſtock of grace,

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after we have once received it; this provokes God to leave us to our own managing of grace received, and we being left to our selves, do soon and easily miscarry in the exercise of grace: *Peter* failed in the exercise and confession of faith, after he had been very confident of his own strength, *Matth.* 26. 33. he denyed the Lord at the voice of a damsel. 2. Excessive worldly fears, make our faith greatly to abate, in respect of the degrees of it at one time and another, *Mark* 4. 40. 3. Ingratitude, when we neglect or forget to praise God for his assistance and help in our former gracious actings, and when we begin to sacrifice to our own dragg, then it faireth with us in any new occasion of acting, as with *Samson*, after his strength had departed from him: We imagine, from former experience of Gods help, notwithstanding our unthankfulness, that we shall be able to act and exercise grace, as in former times; but we find, in our sad experience, that God, to punish our ingratitude, doth leave us to our own counsels and miscarryings in duties, as he did leave *Samson*, Judg. 16. 20. 4. Our inadvertance unto the first beginnings of a decay in grace; makes us insensible untill the decay become visible to others, and in end sensible to our selves; as it was with *Ephraim*, *Hos.* 7. 9. *Gray hairs are here and there upon him, yet he knoweth not*, till there was a visible change upon all the hairs of his head.

Queſt. 2. What ſhall be done for preveening a decay in the degrees of grace? *Anſ.* 1. The exerciſe of the graces and gifts of the Spirit, is a bleſſed mean to preveen ſuch a decay; this mean *Paul* did uſe, *Act* 24. 16. and all that are ſtrong in the faith ſhould do the ſame, *Heb.* 5. 14. *Who by reaſon of uſe, have their ſenſes exerciſed to diſcern both good and evil*; becauſe ſluggiſhneſs and careleſneſs to do ſpiritual duties, when God gives occaſion and opportunity, doth make us more and more remiſs, till in end we are overcome with a ſpirit of ſlumber. 2. Be not diſcouraged from ſetting about commanded duties, becauſe poſſibly at firſt thou finds not ſuch vigor or quickneſs of ſpirit, as is requiſit: it was ſtrange and ſtrong deluſion in ſome in theſe latter times, that they would not pray to God, till firſt they ſhould find an impulſe of the Spirit for prayer; but, ſhould not the precept of God, commanding the duty, be ſufficient for moving us to endeavour after it? Were it not a folly in a weak ſick perſon, that had little or no appetite to meat, to reſolve he would forbear to eat, untill he ſhould get ſharpneſs of appetite? ſuch forbearing were the ready way to make him loſe all appetite, and in end his life: but as eating little and little brings forward appetite, ſo thy doing duty from conſcience to Gods Commandments, brings forward and increaſes thy deſire to ſpiritual duties, and in end, procures thy delight in them. Have

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not the children of God, many times at the beginning of prayer, been ſad and heartleſs, and yet before they have ended (as the countenance of our bleſſed Lord was changed in prayer,) ſo their hearts and countenances have been changed to joy and cheerfulneſs, as we ſee, *Pſ.* 6. and *Pſ.* 13. by comparing the end of the Pſalm, with the beginning thereof? Therefore, though thou find not ſuch an impulſe and ſtrong motion for the duty as thou would, yet make conſcience of obedience to the holy Commandment, and go about duty, truſting to him who hath promiſed to bleſs the diligent; and when God, beſides the Commandment, calls thee forth to duty by ſtrong motions upon thy ſpirit, neglect not the call of ſuch invitations, but let thine heart come forward to the duty, leſt otherwiſe thou provoke the Spirit of God both to withdraw thoſe good motions, and alſo his aſſiſtance, which thou mighteſt have had for doing the duty, if thou hadſt embraced the opportunity, *Cant.* 5. 1, 2, 3. 3 Obſerve well the beginnings of a decay and fainting in duty, and at firſt, run by prayer to Chriſt for quickening thee to duty, and for preventing a farther decay, as *Peter* did when he began to ſink, notwithſtanding he was in the way of duty, he cryed to Chriſt, and was helped, *Mat.* 14. 32. 4. Whenever thou enters upon commanded duty, pray for the aſſiſtance of the Spirit, for without him we can do nothing, *Joh.* 15. 5. becauſe, an habit or ſtock

of grace is not ſufficient, without the aſſiſtance of his Spirit, impowering and enabling us to manage the ſtock of received grace, 1 *Cor.* 15. 10. *His grace which was beſtowed on me, was not in vain: but I laboured more abundantly then they all; yet not I, but the grace of God which was with me.* As it is not enough, that the Ship be furniſhed with Tacklings and Sails, unleſs there be a proſperous gale of wind upon the Sails, there is no progreſs.

VERSE III.

And ſhall make him of quick underſtanding in the fear of the Lord. ——

SOme read it, God ſhall make the *Meſſias* to be of a ſweet ſmell to all who believe, among whom he ſhall be preached in the Goſpel; according to that, 2 *Cor.* 2. 16. *We are a ſavour of life unto life to thoſe that are ſaved.* And ſo they take the words in a paſſive ſignification, that Believers and the fearers of the Lord ſhall receive from him a ſweet and pleaſant ſent of his excellencies and bounty through the Preaching of the Goſpel: Others (whom we follow rather) underſtand the words in an active ſignification, to wit, that God ſhall make him of a quick ſentiment and ſagacity of judgement, to diſcern who fear God and ſerve him uprightly.

uprightly. Thus our bleſſed Lord did diſcern Hypocrites and Phariſees, notwithſtanding all their fair outward pretences of gravity in their ſmooth ſpeeches: He did alſo diſcern a true *Nathanael* before he had ſeen him with his bodily eyes, *Joh.* 1. 48. Likewiſe he diſcerned the hypocriſie of many fair profeſſors, *Mat.* 22. 18. *John* 2. 24.

By *the fear of the Lord*, we underſtand all things that concern the ſervice and worſhip of God; as ordinarily in holy Scripture, the fear of the Lord is taken, if we compare *Deut* 6. 13. with *Matth.* 4. 10.

Obſerv. 1. Spiritual diſcretion in the matters of God, is from the Spirit of God; for it is ſaid, *he ſhall make him*, &c. As the Lord Chriſt, the King of Saints, had that gift in a ſpecial and ſuperexcellent manner from the Spirit of God; ſo all his ſubjects in the Church, have in ſome meaſure, the gift of diſcerning truth and error, good and evil, from the ſame Spirit, 1 *Cor.* 2. 14, 15. *The natural man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned:* but he that is ſpiritual, judgeth all things. This is evident by induction,

1. It is the Spirit of the Lord, which openeth the underſtanding to perceive and diſcern heavenly truths, *Mat.* 13. 11. *Mat.* 16. 17. *Luk.* 24. 44. As it is not enough, that an object

to be ſeen in a due diſtance be ſet before the eye, unleſs the ſame be inabled to ſee it; (for blind men ſee not what is ſet before them) ſo it is not enough, that the object of faith be ſet before us in the Word, unleſs the eye of our underſtanding be opened to perceive it.

2. The Lord makes us by the inward illumination of the Spirit, and by the light of his Word, to diſcern and put a difference between temptations and duties; as for example, when it is born in upon the ſpirit of an unlettered and unqualified man, in theſe our days, to preach the Goſpel, a ſpiritual-diſcerning privat Chriſtian looks upon it as a temptation from the Spirit of errour; and not upon it as a duty: becauſe he knows and diſcerns by the Spirit of the Lord from the holy Word, 1 *Tim.* 2. and *Tit.* 1. 9. The Miniſter of the Goſpel, ſhould be a man able to teach, and to convince the gain-ſayers.

3. The Spirit of the Lord makes us to diſcern between ſin and duty. *Abiſhai* through want of this gift of ſpiritual diſcerning, thought it a duty incumbent on *David* to kill *Saul*: becauſe God in a providence, by appearance, had caſt his enemy into his hand: but holy *David* by the Spirit of God diſcerned it to be a ſin, if he ſhould make ſuch uſe of that opportunity; and he looked upon it rather as an occaſion to try his loyalty to King *Saul*, and to ſtop the mouths of calumniators, who ſpake of him as an enemy to the King.

4. He

4. He makes us to diſcern the opportunities of ſpeaking and doing things in due ſeaſon; it was the Lord that put it in the heart of *Jacob* to ſeek the bleſſing in time; for ſoon after he went out from his father *Iſaac*, his brother *Eſau* came in, *Gen.* 27. 30. It was the Lord who put it in the heart of *Abigail*, both for her own and *Davids* good, to meet *David* in the way before he came to the houſe of *Nabal*, 1 *Sam.* 25. 5. He makes us to diſcern our own ſpiritual eſtate, that we are under the banner of his love; and makes us, by a reflex act, to know the ſaving graces of the Spirit beſtowed upon us, 1 *Cor.* 2. 12. *Now we have received, not the ſpirit of the world, but the ſpirit which is of God, that we might know the things that are freely given to us of God.*

5. He gives us the gift of wiſdom and diſcerning matters civil and moral: He gave ſagacity unto *David* to ſmell out *Joabs* ſubtilty, and to perceive his hand in ſuborning the woman of *Tekoa*, 2 *Sam.* 14. 19. He made *Solomon* in his ſagacity to diſcern between the true and counterfeit mother, by the affection of the one, and the unnaturalneſs of the other. Thus God put it in the heart of King *James*, of bleſſed memory, to ſmell out the Powder-plot, and horrid treaſon, *Anno Dom.* 1605. from a word in an unſubſcribed Letter, by one of the Conſpirators, to the Lord *Mont-eagle*, deſiring him to keep himſelf out of the Parliament-

houſe on ſuch a day, whereon there would be a ſudden clap or blaſt: which the King by an act of ſpecial diſcerning, given him of God, did preſage was to be by Powder; and ſo after a narrow ſearch, the Plot was diſcovered, and through Gods gracious providence, and the Kings ſagacity, was diſappointed.

6. God gives the gift of skill unto men, both in their publick and privat imployments, as the ſpirit of Government to Rulers, whether ſupreme or ſubordinat; and alſo to men for their privat imployments, *Iſa.* 28. 26.

Uſe 1. This ſhould humble us under the ſenſe of our own ſillineſs and want of knowledge of many things, that we may and ſhould know, in reſpect of the many means given to inſtruct us in things that differ; and alſo to humble us when we compare our knowledge with others, who know much more than we, though we have had the ſame or greater opportunities for learning. *Socrates*, upon a time, ſhewing the univerſal Mapp of the World to that vocky young man *Alcibiades*, ſaid unto him, Look there, and ſee how little your parcel of ground is: in like-manner, the knowledge of any particular perſon, is very little, in compariſon of that vaſt and univerſal knowledge men would have had, if they had continued in that firſt eſtate of primitive integrity.

Uſe 2. To convince many in this generation of petulant and luxuriant ſpirits, or the wits

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(as they are called) who are of quick understanding in many curious and unneceſſar ſpeculations, which the Apoſtle calls the Raveries of a ſick and diſtempered mind, 1 *Tim.* 6. 4. and yet how ſlow and dull are they to diſcern and take up the neceſſar and fundamental truths of Religion? Of ſuch men we may ſpeak in the words of *Eliphaz*, Job 15. 2. *Should a wiſe man utter vain knowledge, and fill his belly with the eaſt wind?* How many are quick and ſagacious in their worldly matters, and no man is able to over-reach them? but they have little or no underſtanding in the great bargain of Salvation: to theſe I may ſay, as our bleſſed Lord ſaid to the Phariſees, *This ye ſhould have done, and not left the other undone.*

Uſe 3. As thou wouldſt have the gift of ſpiritual diſcerning, 1. Pray to the Father of lights to open the eyes of thine underſtanding, *Pſal.* 119. 18. *Open thou mine eyes, that I may behold wondrous things out of thy Law.* 2. Labour diligently to keep thine heart pure from carnal luſts, which as groſs vapours many times obſcure the judgement, that it cannot diſcern ſpiritual matters in the right colours, but oftentimes the judgement is miſcarried to a wrong ſentence by a deceived heart. The intemperat perſon diſcerns not the evil of intemperance, nor the incontinent the evil of his unclean ways, becauſe theſe vile luſts do diſtemper their judgement: The worldly-

minded

minded man diſcerns not the excellency of things heavenly, becauſe his heart is not purged from the love of the world, and his ſurfeit of worldly cares, obſtructs the ſmelling and reliſhing of things heavenly to his taſte. 3. Beware of curioſity in deſiring to know things unneceſſar, or ſecret, which God hath reſerved to himſelf, *Deut.* 29. 29. for it is juſt with God, when men miſimploy the quickneſs of their natural underſtanding, many times ſo to blunt their underſtanding, in order to ſupernatural truths, that they become more dull and incapable, even than many others, whom they deſpiſed as filly ignorants: As the ſharper the edge of the new poliſhed Knife be, if it be uſed to cut hard Metalls, eſpecially at firſt it becomes ſo blunt, that it cannot cut ſuch things as are ſoft and more eaſie to cut, even by theſe who had not ſuch a ſharp edge, as themſelves ſeemed to have had.

Obſerv. 2. Our bleſſed Lord is quick of underſtanding; he has a piercing eye to diſcern the hearts of all his ſubjects, *Heb.* 4. 13. *All things are naked in his eyes,* τετραχηλισμενα, as blemiſhes and bruiſes are clearly ſeen upon the carcaſe after the skin is taken off. *Rev.* 2. 18. *His eyes are like unto a flame of fire for piercing, and his feet are like braſs for cruſhing his enemies.*

Uſe. Therefore let us walk humbly and circumſpectly in the fear of our Lord, who obſerves our moſt ſecret counſels, courſes and wayes.

1. Look

1. Look to thy thoughts and purpoſes, although men ſee them not, yet the Lord is of quick underſtanding to perceive them and ſee through them, *Iſ.* 10. 7. *Luk.* 24. 39. 2. He knoweth the ſecret frettings of the heart at his Word, when at any time thou murmureſt againſt the Word preached, becauſe contrair to thine opinion or intereſt, *Luk.* 5. 21, 22. he knoweth the ſecret fretting of the heart againſt his holy Commands, when they are contrair to fleſh and blood, and to our carnal deſires, *Numb.* 14. 27. he knoweth our frettings at the reproof of his Miniſters, *Exod.* 16. 7, 8. he ſeeth our frettings of heart at the proſperity of others, *Gen.* 4. 6. and our frettings againſt our own perſonal afflictions, *Jonah* 4. 9. 3. He knoweth our ſecret ſpeeches, *Pſ.* 139. 4. our ſecret reaſonings of unbelief, *Mat.* 16. 8. our ſecret whiſperings and backbitings to ſeparate friends, *Pſ.* 50. 20, 21. *Mat.* 9. 11. 4. He ſeeth our moſt ſecret actions, *Job* 26. 6. *Pſ.* 139. 12. 2 *Sam.* 12. 12. *Job.* 4. 18. He knew *Judas* his ſecret bargaining with the Phariſees, and ſaid to him, *What thou doeſt, do quickly.* Remember as now he knoweth, ſo there is a day when he will judge the ſecrets of all hearts; he will make many then to know, what now they will not believe and lay to heart, for their more humble and circumſpect walking in time coming; then ſhall the damned acknowledge their ſins, and their neglect of the day of their merciful viſitation on earth; which convincing

vincing light of conſcience will not comfort them, but confound them with ſhame and horrour.

Obſerv. 3. Our bleſſed Lord improved and exerciſed his quickneſs of underſtanding, not about the matters of this preſent world; but eſpecially in matters of Religion, pertaining to his ſpiritual kingdom; for it is ſaid, *he ſhall make him of quick underſtanding in the fear of the Lord.* In the dayes of his Humiliation on earth, he would not interpoſe as a Judge in civil debates, *Luk.* 12. 24. nor in criminal cauſes, *Joh.* 8. 10. becauſe the condition of his Kingdom and Government is ſpiritual; the Ordinances of his Kingdom are ſpiritual, to wit, *Word, Sacraments* and *Prayer*; the Benefits and Priviledges are ſpiritual, *Rom.* 14. 17. *Righteouſneſs, peace, and joy in the holy Ghoſt.* The duties are ſpiritual, to wit, *repentance, faith, hope, love* and *new obedience*: the end of the Adminiſtration is ſpiritual, to wit, to make a man wiſe unto ſalvation; and the means whereby his Kingdom is enlarged are ſpiritual, *Zechar.* 6. 4. 2 *Cor.* 10. 4.

Uſe 1. The uſe of this Doctrine is ſpecially to correct four errors, which ariſe from the miſtake of the nature of the Kingdom of Chriſt.

1. The jealouſies of the ſecular powers of this world, as if the Kingdom of Chriſt within his Church, were not conſiſting with their civil power: *Herod* the King was troubled, when he heard

heard that the King of the Jews was born, *Mat.* 2. 3. But our bleſſed Lord ſhews them, they need not be ſo jealous and fearful, *Joh.* 18 36. *My kingdom is not of this world.* It is in it, but not of it, but of men ſeparate from the evil of the world. *Auguſtine*, Tractat. on *John*, ſayeth to the powers on earth, *Venite credendo, & nolite metuere ſæviendo*; Come to Chriſt by believing, and do not fear by raging againſt the Church. He who giveth an heavenly Kingdom, doth not by his Government in the Church, take away mortal Kingdoms from them; whatever has been the pride, violence and uſurpation of Church-men on the civil Government in divers Ages, it was altogether from their own corruption, and not from the nature of the Kingdom of Chriſt, who clearly teacheth his ſubjects in his ſpiritual Kingdom, to give unto *Ceſar* that which is *Ceſars*, and to God, that which is Gods, *Mat.* 22. 21. Our bleſſed Lord and King of Saints teacheth them, not only ſubjection and ſubordination at all times to lawful Authority, but alſo obedience to all their lawful commands, *Tit.* 3. 1. and forbids them to uſe their Chriſtian liberty, as a cloak of maliciouſneſs againſt lawful Authority, 1 *Pet.* 2. 16.

2. This Doctrine ſerveth to correct the incroachments of the ſpiritual Guides at any time upon the civil Authority; as was that of Pope *Gregory* the 7th, becauſe *Henry* 4th the Emperor, would not come to a ſynodical Anſwer

for

for his inveſtiture of Church-men in Eccleſiaſtical Dignities: For this cauſe did the Pope excommunicate him, abſolve the Subjects from their Allegeance, ſtirred them up to rebellion, and in end, gave the Imperial Crown to *Rodolph* Duke of *Swabland*. Pope *Alexander* the third, did inſolently inſult and trample upon the Emperor *Fredericus Barbaroſſa*, and blaſphemouſly, to his wicked purpoſe, abuſed that place of holy Scripture, *Pſ.* 91. 13. *Thou ſhalt tread upon the Lyon*, &c. This is not to be quick and active in the fear of the Lord, as our bleſſed Lord was; but in the pride and violence of their own ſinful courſes: How far is ſuch inſolent uſurpation from the precept and practice of Chriſt and his Apoſtles, and alſo from the humble ſubjection of the primitive Chriſtians unto lawful powers? How diſadvantagious ſuch pride and violence has proven unto the advancement of the Kingdom of Chriſt, and propagation of the Chriſtian Religion, ſad experience has made it evident, both in former and latter Generations: Such violent dealing has made many men become either open enemies to all true Religion, or hypocrites, and ſecret bitter enemies, waiting for a time of revenge. Devout *Bernard*, his advice to Pope *Eugenius* 4th. was, "Seing thou "art appointed to be a planter in Chriſts Vine-"yard, know that thou has need of the Dible, "and not of the Scepter: If thou be content "with Chriſts Legacy, (to wit) *Feed my ſheep*,

"thou

" thou ſhalt not inherit glory and pomp; but " care and labour.

It ſerveth to curb the inconſiderat zeal of too many, who would have this Kingdom to be propagat by force of armes; they conſider not that it is ſpiritual about Religion and the fear of the Lord, and ſuitably to be enlarged by ſpiritual means and midſes; ſuch as are eſpecially the preaching of the Word, *Mat.* 28. 19. frequent and fervent prayer to God, 2 *Theſ.* 3. 1. a Goſpel-like converſation, 1 *Pet.* 2. 12. 1 *Pet.* 3. 1. and patient, ſuffering perſecution for the truth; without tumult or ſedition, *Phil.* 1. 12. *Phil.* 1. 29. *Revel.* 13. 10. Therefore it was a bold and arrogant ſpeech of *Neſtorius* unto *Theodoſius* the younger, " Give thou to me, " O Emperor, the earth purged from hereticks, " and I ſhall give unto thee heaven; ſcatter " thou the hereticks, and I ſhall with thee ſcat- " ter the Perſians thy enemies. Theſe ſpeeches became not a Church-man, whoſe weapons are not carnal, but ſpiritual; our bleſſed Lord, though he had power and might, would not command fire to deſtroy the Samaritans, who refuſed to receive him into their City, *Luk.* 9. 55, 56.

4. And it is of good uſe to correct the obſtinat unbelief of the Jews, who wait for a *Meſſias* in outward pomp and glory; they miſtake the nature of this Kingdom, by miſunderſtanding ſuch places of holy Scripture, where-

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in the Spirit of God ſpeaks of the inward beauty of his Kingdom, in an alluſion to the outward beauty of earthly Kingdoms, *Pſal.* 45. 3. But (if they were not prejudged and obſtinate) they might learn ſomething of the nature of this Kingdom, from *Iſa.* 53. 2. and *Zechar.* 9. 9. where the Prophets forecell, that the *Meſſias* ſhall not come in outward pomp and glory.

Uſe 2. The Spiritual Guides and Miniſters of the Church, in imitation of Chriſt the chief ſhepherd of our ſouls, ſhould go about the buſineſs of this ſpiritual Kingdom, and therein eſpecially exerciſe their quickneſs and activity: this was moſt minded by the holy Apoſtles, *Act.* 6. 4. *Col.* 1. 28, 29. The ſenſe of the burden of this great work made the Apoſtle *Paul* to cry out, *Who is ſufficient for theſe things?* It was the Apoſtles counſel, 1 *Tim.* 4. 15. *Meditate on theſe things, and give thy ſelf wholly unto them.* Famous *Gerſon, lib. de vit. Spirit.* ſpeaking to Church-men, "Tell me (ſaith he) whe-"ther it is a more holy thing to ſerve the world "by thy ſelf, and to ſerve God by a Vicar and "Subſtitute; or to ſerve God by thy ſelf, and "the world by a Subſtitute? Pope *Damaſus* compared the Miniſters of the Church, who, to attend their worldly affairs, did commit their flocks unto Subſtitutes or Suffragans, he compared them (I ſay) unto ſome wanton women, who having full breaſts, yet that they might give themſelves to their pleaſures, did give out their Infants to be nurſed by others.

VERSE

VERSE III.

—*And he ſhall not judge after the ſight of his eyes*, &c.

IN the former part of the *verſ.* we have the manner of our bleſſed Lord his judging and governing his ſubjects with great wiſdom and prudence; In theſe words, we have his equity and juſtice ſet down, negatively, *verſ.* 3. and politively, *verſ.* 4.

Whereas it is ſaid here, *He ſhall not judge after the ſight of his eyes*; it may be demanded, if it be a fault for men to judge according to their ſeeing and hearing; becauſe men on earth cannot ordinarily underſtand any cauſe or action, till firſt they have it in their ſenſe and imagination? *Anſw.* Certain it is, that Judges ſhould determine according to matters alleadged and proven, and therefore muſt judge according to things heard or ſeen, *Deut.* 1 16, 17. The Prieſt under the Law was appointed to look with his eyes upon the leprous perſon, before he judged and pronounced ſentence, whether he was clean or unclean: But Judges would not be raſh to judge according to *fama clamoſa*, the common report: becauſe in ſo doing, men judged amiſs of the Apoſtles themſelves, who were commonly, but falſly reported to be

ſeditious perſons, *Acts* 17. 6. As alſo of their Doctrine, calling it hereſie, *Acts* 24. 14. Whereas a flagrant report is only a ground for inquiring, but not for a judicial ſentence, *Deut.* 17. 4. Neither muſt men in Judgement, judge according to the ſeeing of their eyes, as by looking to the perſon of the poor man, to take no notice of his cauſe, *Deut.* 1. 17. nor ſhould they judge partially out of reſpect to the man whom they ſee to be of outward grandour or proſperity in the world, *Lev.* 19. 15 *Ye ſhall do no unrighteouſneſs in judgement, thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty; but in righteouſneſs ſhalt thou judge thy neighbour.* Our bleſſed Lord judged not of the Phariſees according to his hearing of their fair words, nor according to their ſeeming holineſs; but he judged righteous judgement of them, that they were a generation of vipers.

The words may be alſo taken for the way of judging, that was peculiar to Chriſt, wherein he excelled all the Judges of the earth; in ſo far as he needed not the help of the outward ſenſes of *hearing* and *ſeeing*, becauſe he did diſcern and judge the ſecrets of the heart. *Solomon*, in judging which of the two women was the true mother of the child, made good uſe of hearing both the one and the other; but our bleſſed Lord knoweth the hearts and thoughts of men, though they ſpeak nothing, *Joh.* 2. 24.

yea,

yea, he knew the wickedneſs of their hearts, notwithſtanding their flattering ſpeeches of diſſimulation.

Uſe. This equity of our Lord in Judgement, ſerveth for our imitation, both in publick and privat Judgement: Men in publick Judgement, ſhould not upon hear-ſay and bare information proceed to a ſentence of abſolution or condemnation; but they ſhould inquire diligently, if the matter be ſo as is reported: God himſelf doth teach Judges this duty by his manner of proceeding to judge *Sodom*, *Gen.* 18. 21. and by his precept, *Deut.* 13. 14. For if it were enough upon hear-ſay and common report, to judge and condemn, then innocent perſons ſhould ſuffer many times. *Jeremiah* was reported to be a factious man, who by his preaching did weaken the hands of the people; and *Paul* to be a ſeditious man, that ſtirred up the people: neither ſhould Judges be raſh upon hearing only the one party, to pronounce ſentence againſt the other; for if it be enough to accuſe, who ſhall be innocent? *Prov.* 18. 17. *He that is firſt in his own cauſe, ſeemeth juſt; but his neighbour cometh and ſearcheth him.* Such raſhneſs in judging was contrair to the Law of the Jews, *Deut.* 1. 17. *Joh.* 7. 51. *Job* ſearched out the cauſe which he knew not, *Job* 29. 16. It was contrair to the Law of Nature and of Nations among the Heathens: *Alexander* the Great, in time of judging, laid his

hand cloſs upon the one of his ears, that he might reſerve it (as he ſaid) for the party that was accuſed. Neither ſhould they judge according to the ſeeing of the eye, as they perceive the party to be a friend or an enemy, rich or poor, a great or a mean man, *Levit.* 19. 15. *Deut.* 33. 9. becauſe the Judge who is a reſpecter of perſons, is eaſily byaſſed and perverted in judgement, *Prov.* 28. 21. The partial Judge ſaith, *Shew me the man, and then I will ſhew you the Law*; but the impartial and unbyaſſed Judge ſaith, *I will ſhew you the Law, be the man what he will.* It was *Tertullian* his complaint againſt the Judges of that time, perſecuting the Chriſtians; there is (ſaith he) *inquiſitio nominis, ſed non examinatio criminis*, an inquiry after the name, if they be called *Chriſtians*, but no examination of the crime. It was well ſpoken by the Heathen Judge *Ariſtides*, ſitting in Judgement; when one of the Competitors, pleading before him, ſaid, "This "fellow hath alſo done great wrong to thy "ſelf in ſpeaking evil of thee: My friend (ſaid *Ariſtides*) "I pray thee, tell me only the "wrong he hath done unto thee, for I am "Judge here to do right unto thee, and not "to judge the perſonal wrongs done to my "ſelf. Raſhneſs in Judgement doth bring guiltineſs upon the Judge, and dammage upon the innocent Party: *David* his raſh Judgement againſt *Mephiboſheth*, did no ſmall prejudice both

both to himſelf, and to the poor innocent lame man.

In your privat Judgement, be not raſh, *Mat.* 7. 1. as in judging wicked men to be in a good cauſe, or courſe, from their outward proſperity, *Mal.* 3 15. or in judging a cauſe to be evil, becauſe men are croſs'd in it: This was the error of *Aſaph*, till he recollected himſelf, *Pſa.* 73.17. *Jonah* in fleeing from the Lord, was in an evil courſe, and yet found a Ship ready at the firſt, and alſo fair weather at his Embarqueing; but God met with him in end, and croſſed his courſe. TheDiſciples of our Lord were in a right courſe commanded by himſelf, *Joh.*6. and yet were croſſed with a mighty contrary wind; but in end had an happy and ſafe landing. Of this purpoſe ſee more, *Serm. Joh.* 7. 24. Neither ſhould men be raſh in judging one another about matters indifferent, in the practice whereof they differ one from another, *Rom.* 14.2 This Magiſterial cenſuring one of another, is a great impediment to peace and unity. *Auguſtine* his advice is good, *Epiſt.* 106. to *Caſul.* "We muſt always beware (ſaith he) to over-"cloud the fair face of Chriſtian Charity "by the tempeſt of contention. And to the ſame purpoſe ſpeaketh judicious *Calvin*, *Inſtitut. Lib.*4. *Cap.*10. *Sect.* 32. "We muſt alwayes "take heed (ſaith he) that one Church do "not deſpiſe or contemn another, for the diffe-"rence of outward Diſcipline.

VERSE IV.

But with righteouſneſs ſhall he judge the poor, and reprove with equity, for the meek of the earth; and he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked.

HIs juſtice in the Government of his ſubjects, is ſet down here poſitively; where we underſtand by *judging the poor*, his delivering of them out of the hand of their oppreſſors, by taking them and their cauſe into his own cognizance and protection, and in end doing juſtice to them and upon their oppreſſors, *Pſ.* 140. 12. *I know that the Lord will maintain the cauſe of the afflicted, and the right of the poor.*

By the *meek* we underſtand both the great and ſmall, who being wronged, bear the wrongs with a meek ſpirit, (not avenging themſelves by reviling, or by rendering evil for evil) as was the diſpoſition of *David*, though a great man, *Pſ.* 38. 13, 14. *But I as a deaf man heard not, and I was as a dumb man that openeth not his mouth:* thus I was as a man that heareth not, and in whoſe mouth are no reproofs.

By *reproving for the meek of the earth*, we underſtand our bleſſed Lord his appearing for them

them in his gracious providence, and in the course of vindicative justice, when under their afflictions and persecutions, they are quiet and peaceable; then doth the Lord, unto whom they commit their cause in righteousness, oft-times arise, and in their stead reproves their oppressors and injurers, not only by his Word, as he did *David* by *Nathan*, for the wrong done to *Uriah*; but also many times by his rod and sad judgements, *Ps.* 105. 14. *He suffered no man to do them wrong; yea he reproved Kings for their sakes.* Or sometimes he reproves them by awaking and tormenting their guilty consciences, *Job* 20. 19, 20. *Because he hath oppressed*, &c. *he shall not surely feel quietness in his belly, he shall not save of that he desired*: And *ver.* 26. *a fire not blown shall consume him.*

Observ. 1. The Lord God is the judge and defender of the poor, even of such as are in a destitute and desolat condition, as of the widow, the fatherless and the strangers, *Ps.* 12. 5. *For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord.* As a Judge he will arise in judgement, to decide in their favours: thus he arose in judgement for oppressed *Naboth*, and by a visible judgement upon *Achab* the oppressor, declared to all the world the innocency of *Naboth*, who had been unjustly condemned as a blasphemer: the Lord recommends such oppressed persons as his special Clients, unto his Deputies and Vice-gerents

upon earth, *Pſ.* 82 3. *Iſ.* 1. 17. He commends in all Judges, the care they have of the poor and deſtitute, *Pſ.* 72. 12. ſpeaking of *Solomon*, *He ſhall deliver the needy when he cryeth, the poor alſo and him that hath no helper.* Upon this account, good *Joſiah* is much commended by the Lord, *Jer.* 22. 16. *He judged the cauſe of the poor and needy, then it was well with him; was not this to know me, ſaith the Lord?* Prov. 29. 7. *The righteous conſidereth the cauſe of the poor, but the wicked regardeth not to know it.* And he threaten ſad judgements againſt ſuch Judges, who reſpect perſons, and turn away the right from the poor, *Job* 13. 10. *Amos* 2. 6. *Micah* 3 10.

Uſe 1. For imitation unto all men in place of publick judgement; they ſhould in judging, follow the example of our bleſſed Lord, who in judging and governing, did plead and aſſert the cauſe of the poor and deſtitute, 2 *Chron.* 19. 6, 7. *Take heed what ye do, for ye judge not for man, but for the Lord, who is with you in the judgement: wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor reſpect of perſons, nor taking of gifts.* The poor are frequently recommended in holy Scripture by God himſelf unto the Judges on earth; and we know, ſubordinat Judges take ſpecial notice of theſe who are recommended to them by the ſupreme Judge and Ruler of the Land; and

their

their cauſe is expeded with all poſſible and convenient diligence.

Uſe 2. For admonition to men of power on earth, not to oppreſs the poor, for the Lord is their Judge, and will own their cauſe, *Exo.* 22. 22. *Job* 34. from *ver.* 24. to 29. what the oppreſſor at a time gets by oppreſſion, the ſupreme Judge of the earth in his juſtice and providence, doth oft-times revocke from him or his poſterity, *Job* 20. 15. *He hath ſwallowed down riches, and he ſhall vomit them up again; God ſhall caſt them out of his belly.* Sometimes the Lord ſmites him with terrour in his conſcience, which is as a fire not blown or viſible to the world, but ſecretly he torments him, *Job* 15. 21. *Job* 20. 26. This oppreſſion of the poor brings great houſes to deſolation. *Hab* 2. 9, 10, 11. *Wo to him that coveteth an evil covetouſneſs to his houſe, that he may ſet his neſt on high* The Lord God oft-times in his juſtice, raiſeth up one oppreſſor againſt another, as one Pyrat for robbing of another, *Iſ.* 33. 1. *Wo to thee that ſpoileſt, and thou waſt not ſpoiled; and dealeſt treacherouſly, and they dealt not treacherouſly with thee; when thou ſhalt ceaſe to ſpoil, thou ſhalt be ſpoiled; and when thou ſhalt make an end to deal treacherouſly, they ſhall deal treacherouſly with thee.*

Uſe 3. For comfort to the poor, who are deſpiſed and oppreſſed; let them not be altogether diſcouraged, nor deſpair of redreſs; but let them quietly, without tumult, noiſe or ſedition,

dition, make their addreſs and appeal to the ſupreme Judge and Lord, who judges righteouſly, *Pſ.* 10. 14. *The poor leaveth himſelf upon thee, thou art the helper of the fatherleſs.* Thus did our bleſſed Lord, (1 *Pet.* 2. 23.) not cry bitterly againſt the oppreſſor; but cry quietly to God, who will comfort the oppreſ'd, and redreſs the wrongs done to them, *Job* 35. 9, 10, 14. *Although thou ſayeſt thou ſhalt not ſee him, yet judgement is before him, therefore truſt thou in him.*

Obſerv. 2. God avenges the cauſe of the meek and humble in ſpirit; for it is ſaid here, *he ſhall reprove with equity for the meek of the earth.* *David* was meek and ſilent when foul-mouthed *Shimei* railed againſt him, and was confident God would do him good for his curſing, and one time or other give to the inſolent and inſulting railer a ſad reproof, as the Lord did afterward by *Solomon* puniſhing him. In like manner, the people of *Iſrael* were ſilent at the blaſphemous railing of *Rabſhekah*; and God gave a ſad reproof both to him and his Maſter, by that extraordinar and viſible judgement upon that great Army.

Uſe 1. For admonition to proud inſolent brawlers, not to injure and affront the meek, and therefore inſult over them, as filly baſe-ſpirited men, becauſe they are quiet, and do not render evil for evil: although they are ſenſible of the wrong done to themſelves; yet they are ſenſible

ſenſible of their duty to God and his holy Commandment, *Rom.* 12. 19. *Avenge not your ſelves, but rather give place unto wrath; for it is written, Vengeance is mine, and I will repay, ſaith the Lord.* And from ſenſe of the wrong done, they lay it forth in ſecret before the Lord, who will reprove for them, and ſpeak by his judgements in their behalf, as many times he has plagued the wicked, who oppreſs the meek of the earth: yea, ſometimes he puniſhes even the godly, when they out of a fit of envy, do wrong to the meek: God gave a ſad reproof by a viſible judgement to *Miriam*, when out of envy ſhe ſpoke againſt meek *Moſes*, *Numb.* 12.

Uſe 2. For admonition to theſe who are wronged and oppreſſed in any manner or meaſure; let them ſtudy to be of a meek ſpirit, and of a quiet deportment; avenge not thy ſelf by contumely or injury: for if thou do ſo, God will look on and ſuffer thee to be doing; but in ſo doing, thou wilt ſpoil and marr thy own cauſe; not unlike to ſome poor ignorant Countrey-men, who preſuming to ſpeak for themſelves at the Bar of Juſtice, do oft-times marr their own Cauſe: But if thou be meek and patient, God will ſtand up in his own good time, he will plead thy cauſe, and make thy juſt poſſeſſion of thy good name and eſtate, to outlive the unjuſt calumny, oppreſſion or violent intruſion of thine adverſaries, *Pſ.* 37. 6, 11. *He ſhall bring forth thy righteouſneſs as the light, and thy*

thy judgement as the noon day: the meek ſhall inherit the earth, and ſhall delight themſelves in the abundance of peace. Mat. 5. 5. *Bleſſed are the meek, for they ſhall inherit the earth.*

VERSE IV.

——And he ſhall ſmite the earth with the rod of his mouth; and with the breath of his lips ſhall he ſlay the wicked.

WE have heard of our Lords wiſdom and ſagacity for governing his ſubjects; we have heard alſo here of his juſtice and equity; now he ſpeaketh of his power and faithfulneſs in governing.

In theſe words, *and he ſhall ſmite*, &c. we have, 1. a deſcription and deſignation of the Word of God, *the rod of his mouth.* 2. The power of the Word preached and applyed, *he ſhall ſmite*, &c. 3. The ſubject matter or object that he ſhall ſmite, *the earth.* 4. The ſad judgement of God upon ſuch as continue obſtinat in their evil wayes, *he ſhall ſlay the wicked.*

By *the rod of his mouth*, is meant the Word of God, inſpired into the Prophets and Apoſtles by the Spirit of God: as men do communicate their mind and thoughts one to another by the expreſſion of the tongue; So God, in an extraordinary manner, did communicate his

his mind and counſel by the inſpiration of the holy Ghoſt, 2 *Tim.* 3. 15. 2 *Pet.* 1. 19. *Juſtine Martyr* compares the inſpiration of the Spirit unto a quill or pen, deſcending from heaven; and he compares the Prophets and Apoſtles unto a Sittern or Lute touched by it, and ſending forth the ſound of heavenly Doctrine; therefore what they ſpoke, the mouth of the Lord is ſaid to have ſpoken it, *Iſ.* 1. 20. becauſe the Spirit of God did direct them both in the matter and manner of expreſſion.

Obſerv. 1. The word of God is fitly called a Rod, 1. in reſpect of its uſefulneſs for deſcribing and pointing forth to us our heavenly inheritance, *Jer.* 51. 19. *Iſrael* is called the rod of his inheritance: men meaſured their earthly inheritance with a meaſuring-rod, or with a line or cord. In like-manner, the Word of God, but more eſpecially the Holy Goſpel, doth point forth to us our heavenly inheritance, in and with Chriſt; for which cauſe it is called the Goſpel of the Kingdom, *Mat.* 4. 23. 2. The Word of God is compared to a *rod*, for direction; as a man by a rod in his hand points out the way, wherein the paſſenger ſhould walk: So the word of God ſheweth unto us, in this time of our ſojourning, the way wherein we ſhould walk toward our Countrey that is above, to wit, the way of repentance, of faith in Chriſt, and of new obedience, *Act.* 3. 19. *Act.* 16. 31. *Heb.* 5. 8. 3. It is compared to a *rod*, for correction;

as

as the ſhepherds rod ſerveth to ſmite the ſheep when they go aſtray; So the Word of God doth ſharply convince the underſtanding, and withall ſmites the heart with ſorrow for erring and departing from the Lord, *Iſa.* 58. 1. 2 *Tim.* 3. 15. 4. It is compared to a *rod*, becauſe it ſtrengtheneth and comforteth the fainting ſpirit, and weary heart; as a weak or weary man leaneth upon his rod or ſtaff: the ſweet promiſes of the Goſpel are like unto the honey, touched and applyed by *Jonathans* rod, it did revive him and quicken him unto the purſuit of his enemies, therefore it is called the rod of his ſtrength, *Pſ.* 110. 2. The promiſes of the Goſpel do miniſter comfort to Believers in their greateſt extremities, *Pſ.* 23. 4. *Pſ.* 119. 92. as the rods (*Gen.* 30.) laid before the ſheep in the troughs or gutters, made them to conceive with young; So the promiſes of God laid forth in the Word before believers in their weak and feeble condition, maketh them to conceive with comfort in the hid man of the heart.

Uſe 1. For admonition, not to deſpiſe the holy Word, which is called here *the rod of his mouth*, although it be ſpoken by weak men, who carry this heavenly treaſure in earthen veſſels; who would refuſe precious gold, though offered in a pot of earth? Miniſters are the Lords Heraulds, and the affront done to the Heraulds, doth reflect upon the Prince who ſent them: *David* was highly provocked by the affront done

to

to his Ambaſſadours, 2 *Sam.* 10. And he puniſhed it ſeverely, 2 *Sam.* 12. 31. In like manner, our bleſſed Lord taketh the contempt done to his Miniſters, as done unto himſelf, *Luk.* 10. 16.

Uſe 2. For exhortation to receive this ſacred Word, as the Word of God, *It is the rod of his mouth*: the whole Scripture is given by inſpiration, 2 *Tim.* 3. 16. It is the Lanthorn, which ſheweth us the way to Heaven, *Pſal.* 119. 100. 2 *Pet.* 1. 19. It is the rule of our faith, *Joh.* 20. 31. and of our obedience and converſation, *Gal.* 6. 16. It worketh effectually only in theſe, who with a ſingle heart receive it, as the Word of God, 1 *Theſ.* 2. 13.

Obſerv. 2. The Word of God is powerful, *He ſhall ſmite*, &c. This is evident, 1. From theſe things unto which it is compared; as (*Jer.* 23. 29.) to fire, which ſo ſmiteth and pierceth the hard rock with heat, that the ſame is rent in pieces; and to an hammer, which breaks the hard ſtone: It is compared unto a ſword, *Heb.* 4. 12. which opens up and diſcovers the heart, like the Anatomiſts razor, and ſheweth the inward vileneſs of our hearts. 2. It is evident from the high Elogies given to the Word: it is called *the wiſdom of God*, 1 *Cor.* 12 8. and the reproof of wiſdom doth come home to the heart, and ſmite it ſoundly. The wiſe reproof given by *Nathan* to *David*, in a parable, did ſmartly ſmite the heart of *David*. The *Word*

is

is called *the power of God*, *Rom.* 1. 16. not that any natural power is inherent in the letters or ſyllables of the words, as may be ſeen, *Acts* 19. 15. but becauſe God doth ordinarily with the power of the Holy Ghoſt accompany his own ſacred Ordinance, ſpoken in ſimplicity of words, and in ſincerity of affection unto the hearts of his Elect, that ſo they are powerfully induced to believe the Word, and turn unto the Lord, *Acts* 11. 21. 3. It is evident from examples, as in *Joſiah*, humbled at the heart by the reading of this word, 2 *Chron.* 24 27. The convert-Jews were pricked at the heart by this word, *Acts* 2. 37.

We have a memorable example of the power of the Word, recorded by *Cyrill*, Biſhop of *Alexandria*, an eye-witneſs of the ſame. "At "the firſt Council of *Nice* (ſaith he) there "came out of curioſity thither an Hea- "then Philoſoph, who was a ſubtile and acute "Logician, but a great adverſary to the Chri- "ſtian Religion: ſome of the learned Fathers "there, reaſoned with him by way of School- "diſputes, but he by one or other diſtinction "did elude the force of their Arguments: "whereupon one of the moſt ſimple in that fa- "mous Council, being a very pious, though "not a learned man, came againſt him like *Da-* "*vid* againſt *Goliah*; and in great ſimplicity of "words, with much zeal, ſaith to him, *O Phi-* "*loſopher, in the Name of Jeſus Chriſt hearken*

to

to theſe things that are truths: there is one God, who made Heaven and Earth, who made man of the earth, and breathed life into him; who created all things viſible and inviſible by the power of his Word, and upholds all things by the ſame: this Word *and Wiſdom, which we call the* Son of God, *having pity on man in his loſt condition, was born of a Virgin, and by his ſuffering of death, hath delivered us from eternal death; by his reſurrection he applyes to us eternal life, and we look for him to come and to judge us according to the things done in the body: O Philoſopher, believeſt thou it to be ſo?* Then he without all contradiction, as aſtoniſhed with the power of the Word, could only anſwer this, *that it was a truth indeed which he had ſpoken.* Thereafter the aged Father deſired him to follow after himſelf, and to receive Chriſtian Baptiſm, the ſeal of his faith into that ſaving truth: whereupon he immediatly followed, and turning himſelf toward his Schollars, that came along with him, and to the other hearers, ſaid, *So long as men did deal with me by bare words only, I did oppoſe words to words, and by artifice of words I did elude what they ſpoke; but when power came forth from the mouth of the ſpeaker, my naked words could not reſiſt divine power, neither could man withſtand God; and therefore* (ſaith he to his Schollars) *believe ye in Chriſt, and together with me follow this aged man, in and by whom*

God hath ſpoken to me at this time. Ruffinus Hiſt. Lib. 1. *Cap.*13. relating this Hiſtory, ſaith, It was from God, for verifying that place of holy Scripture, 1 Cor. 4. 20. *The kingdom of God is not in word, but in power:* for when the Spirit of God is with the Word, we ſee it can ſo ſmite the heart, that it brings all our imaginations captive to it, 2 *Cor.* 10. 4.

Queſt. How doth the Word of God ſmite the heart? *Anſ.* 1. By *light*, ſhewing and convincing the underſtanding of the errours and dangers of our ſinful wayes; for by the Law is the knowledge of ſin, *Rom* 7. 7. And in the Word, as in a mirrour, the vileneſs of ſin, which is compared to things moſt vile, as to the droſs of mettal, to the ſcum of a pot, to putrified ſores, to leproſie, to dung, to ſwine wallowing in the mire, and to a dog licking up his own vomit: but the vileneſs of ſin is moſt ſeen in the mirrour of the Goſpel; becauſe nothing could cleanſe us from the filth of ſin, but the precious bloud of the Son of God. And the danger of ſin is ſeen in conſequents thereof, to wit, all miſery in this life, not only the firſt, but alſo the ſecond death, and damnation eternal, unleſs it be preveened by true repentance and faith in Jeſus Chriſt, *Luke* 13. 5. *Joh.* 3. 18. 2. The heart is ſmitten after conviction, by *grief* and *ſorrow*, *Acts* 2.37. The convert-Jews being convinced of the wickedneſs and hainouſneſs of their ſin by *Peters* Sermon, *were pricked*

in

in their hearts, cried out from fear, *Men and brethren, what ſhall we do?* And the affrighted *Jaylour*, being afrighted, from apprehenſion of the danger of his ſins, cried out, *Acts* 16.30. *Sirs, What muſt I do to be ſaved?* In like manner, *Felix* the Governour, being convinced of his ſins, and affrighted with the apprehenſion of Judgement to come, did tremble, *Acts* 24.25. 3. After the conſcience is awakened with fear, then the *will* is pained and conſounded with ſhame and diſpleaſure, *Jer.* 31. 18, 19. *Rom.* 6. 21. *What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things is death.*

Uſe 1. For admonition unto men of an hard and ſtupid heart, to reſort often unto the hearing and reading of the Word of God; for who can tell but God one time or another will ſmite the earthy and obdured heart, and open it, as he did the heart of *Lydia? Acts* 14.

Object. 1. But many have heard the Word, and yet their hearts have not been moved and ſmitten with it: The threatnings of the Lord by *Moſes*, did not move the heart of *Pharaoh*, but rather he was the more hardened? *Anſw.* The cauſe of this is, 1. Their own unbelief: although they have, yet they lay not the threatnings to heart, but put the evil day far from them: As the hammer breaks not the hard ſtone, except it be laid to it with ſome force; the old world laid not to heart the threatning

of the deluge by *Noah*, *Mat.* 24. 39. but the *Ninivites* believed the threatning by *Jonah*, and repented, *Jonah* 3. 5. 2. Love of some gainful sin, keeps the will in an obstinacy against the Word, that they will not be convinced of the sinfulness of their wayes: they love darkness more than light, and therefore they hate the light of the Word, which makes their darkness manifest, *Joh.* 3.19. The Crafts-men in *Ephesus*, (*Acts* 19.) have such love to their gainful idolatry, that they will not be convinced of the absurdity and unreasonableness thereof. 3. Pride and arrogancy will not suffer some men to be informed of the truth that is contrary to their own opinion and way; and so because they will not be informed, they cannot be convinced: such was the pride and arrogancy of the Pharisees, *Joh.* 9.34. 4. Prepostorous love of sinful company and society, doth make some men sensless and fearless of the judgements threatned against such a society: *Lot* his Sons in Law, out of their love to *Sodom*, were not moved with his preaching and threatning of sad judgement against that City. Therefore, as ye would be convinced of the evil and danger of sin, by the Word of God, and by his severe threatnings, lay them to heart by believing: Humble your selves under the mighty hand of God; forsake the love of sin though never so gainful or pleasant; and forsake all communion and fellowship with the workers of iniquity in their works of darkness. *Object.*

Object. 2. But wicked and reprobat men may be heart-ſmitten at a time with a convincing Sermon, as *Felix* was. How ſhall we diſcern the ſmiting of our heart by the Word to be from mercy, and from a purpoſe to heal the ſoul wounded and pierced with ſorrow and fear? *Anſ.* 1. A wicked and reprobat perſon may be heart-ſmitten with grief and fear for ſome great and hainous ſins, whereof they are convinced not only by the light of the Word, but alſo by the light and force of a natural conſcience, as was *Cain* and *Judas*: Yea, the morning light is to the adulterer, even as the ſhadow of death, *Job* 24. 17. but the children of God their heart will ſmite them, even for ſmaller offences: *Davids* heart ſmote him for the cutting of *Sauls* garment; and *Paul* is convinced, not only that his perſecution of the Saints was a ſin, but alſo that his inordinat concupiſcence, and its firſt ſtirrings, was a tranſgreſſion of the Law, *Rom.* 7.7. 2. In wicked and obſtinat ſinners, the pain of heart-ſmiting laſteth not, but as a Seaſickneſs, it evaniſheth in a ſhort time, and is forgot, as in *Pharaoh*, *Exod.*9. 27. But it is not ſo in the children of God; though their pain and remorſe of conſcience, continues not alwayes in a ſenſe of preſent grief and pain, yet it remains in their memory: they remember the gall and wormwood; and in the remembrance thereof, their heart is kept humble, *Pſal.*38.17. *I am ready to halt; and my ſorrow is continually*

before me. Wicked and obſtinat ſinners, when the terrours of conſcience are over at a time, they do return, like a deceitful Bow, to their old poſture and way: but the godly, with penitent *Peter*, not only do weep for their former ſinful courſes, but alſo they forſake the company of evil doers. 3. The wicked and obſtinat ſinners, when they are ſmitten with the word of reproof, do hate him who reproves in the gate, as *Ahab* did *Elijah*: but the godly take well with the word of reproof, as with a precious ointment, that makes them afterward to ſhine in their converſation, *Pſal.* 141. 5. 4. Wicked men, who continue obſtinat in their ſins, make no good uſe of their former heart-ſmiteing and pain of conſcience: like ſome men, having at a time a great pain in their ſtomack and head from former excels in drinking, make not good uſe thereof, to ſhun the occaſion of excels and riot in time coming: but the children of God make better uſe of heart-ſmiting, when they are again tempted to run in the excels of riot, they remember their former diſtempers, and conſider the peace they have in their conſcience for the preſent, and do make good uſe of that admonition given by our Lord, *Joh.* 5. 14. *Behold thou art made whole, ſin no more, leſt a worſe thing befall thee.*

Uſe 2. It is our duty to take well with the word of reproof; although it ſmite, yet it will do good and heal again, when it is receiv-

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ed by an obedient ear and heart; for to ſuch it is an ear-ring and ornament of gold, and adorns them in their after-converſation, *Prov.* 25.12. It is as the lopping of a luxuriant branch, it doth the tree no evil, but makes it more fruitful, *Prov.* 27. 6. *Faithful are the wounds of a friend.* It is a fearful thing to deſpiſe the word of reproof in the mouth of thoſe who have a calling from God: for in that caſe, God many times takes the rod into his own immediat hand, and ſmites the obſtinat ſinner ſeverely and viſibly, as he did the old world, who contemned the reproof of *Noah*; as he did *Sodom*, who contemned the reproof of *Lot*; as he did *Amaziah*, who rejected the counſel of the Prophet, 2 *Chron.* 25. 16. as he did ſeverely puniſh the people of *Iſrael*, who deſpiſed the counſel of the Prophets, 2 *Chron.* 36. 16. and *Jeruſalem*, who perſecuted the Prophets that ſpake unto them, *Luk.* 19. 42. Therefore the faithful Miniſters of God, muſt not deſiſt from their ſeaſonable reprovings; though poſſibly at firſt they be not well received, yet afterward with the true children of God, they ſhall be entertained as Medicaments for their recovery, *Prov.* 28. 23. *He that rebuketh a man, afterwards ſhall find more favour, then he that flattereth with the tongue.*

To this purpoſe ſaith *Cyprian*, "Though "ſome people, like way-ward ſick children, "baul and cry againſt the Phyſician, yet let him

" wait on and do his duty; if the child ſhall " recover, he will be aſhamed of his petti ſh- " neſs, and be the more thankful to his careful, " prudent and patient Phyſician; *vociferetur licet, poſt tamen gratias aget*: although, ſaith he, the child cry out in the time of his pain, yet afterward he will render thanks.

Obſerv. 3. Earthly-mindedneſs is very diſpleaſing unto God, *he ſhall ſmite the earth*, and men are much diſpleaſed with thoſe whom they ſmite: Becauſe worldly-mindedneſs is a great impediment to our hearing and obeying the good Word of God, *Mat.* 13. 22. So is it unto Prayer, which is a lifting up of the ſoul unto God; and earthly-mindedneſs is like a paiſe or weight of Lead, bowing down the ſoul; it is inconſiſting with ſincere love toward God, 1 *Joh.* 2 15. And it makes a man unwilling to die, *Luk.* 12. 19, 20. as the *Jews*, who were joyned in marriage with the *Babylonians*, had no will to come out of *Babylon*; in like manner earthly-minded men, whoſe hearts are eſpouſed to this preſent world, have no will to depart out of it at their death.

Queſt. 1. What call ye earthly-mindedneſs? *Anſw.* A man may and ſhould be diligent in ſeeking the good things of this world; becauſe we are commanded of God to be diligent in our lawful Callings and Imployments, *Prov.* 27. 23. 1 *Theſ.* 4. 11. It is commended 2 *Cor.* 12. 14. 1 *Tim.* 5. 8. It conſiſts well with true devotion

devotion and with the fear of God, *Rom.* 12. 11. *Not ſlothful in buſineſs, fervent in ſpirit, and ſerving the Lord. Joſeph* was a man fearing God, and diligent in his buſineſs, *Gen.* 41. 48. Such was *Shecaniah*, *Neh.* 7. 12. and *Daniel*, *Dan.* 8. 27. But we muſt not labour for the things of this preſent world only, without any regard to our immortal condition in the world to come; as theſe Epicures did, *Iſai.* 22. 13. who ſaid, *Let us eat and drink, for to morrow we ſhall die.* 2. We muſt not labour for them principally, as our chief and ſupreme good, *Joh.* 6. 27. by preferring them (as profane *Eſau* did) unto ſpiritual bleſſings; by preferring worldly profites and emoluments to the precious truths of God, and to a good conſcience, as *Demas* did; nor by preferring honour and praiſe from men to our honouring of Chriſt and his truth in time of perſecution, as many of the chief Rulers amongſt the Jews did, *Joh.* 12. 42. Becauſe temporal things are to be ſought alwayes in order to the great end, which is the glorifying of God by theſe things which we ſeek after, 1 *Cor.* 10. 31. Yea, our life and all things belonging to this life, are to be deſired and imployed toward that great and chief end, *Pſal.* 80. 18. *Pſal.* 119. 175. 3. We muſt not labour for them anxiouſly by tormenting our ſpirits, about the event and ſucceſs of our labours, in our lawful imployments, *Phil.* 4. 6. but we ſhould caſt all our care, for the event and ſucceſs, upon God,

God, 1 *Pet.* 4. 7. 4. We muſt not labour for them in an unlawful manner, by covetouſneſs and immoderate deſire of them, *Heb.* 13. 5. becauſe the Lord doth abhor the covetous man, *Pſ.* 10. 3. We muſt not labour for them by fraud and circumveening of the ſimple, 1 *Theſ.* 4. 2, 6. nor by violence and oppreſſion, *Mic.* 2. 2. Such men the Lord puniſheth with great terrors in their conſciences, when in his fury he doth awake them out of their ſecure flattering of themſelves in their wayes of oppreſſion, and one time or other, ſpoils them or their poſteſterity of their unjuſt and violent purchaſes, *Joh* 20. 19, 20. *&c.*

Queſt. 2. What difference is there between an earthly-minded man, and a frugal Chriſtian? *Anſ.* They differ, 1. in their deſires of the things of this world; the earthly-minded man his heart is ſet on the things of this world, as his chief good and place of reſt, *Luk.* 12. 14. but the frugal Chriſtian, though he may deſire them, with ſubmiſſion to the good-will of God, yet his heart is moſt ſet upon heavenly bleſſings, *Pſ.* 4. 6. *Lord lift thou up the light of thy countenance upon us.* The earthly-minded man, in his deſires worldly, is immoderat and inſatiable, *Eccl.* 5. 10. but the frugal Chriſtian is moderat and ſober, *Pro.* 30. 8, 9. 2. They differ in their indeavours; The earthly-minded man, has a conſcience as large as his deſires; he maketh haſte toward his worldly ends, and adviſeth not

not with God and a good conſcience, *Pro.* 28. 20. 1 *Tim.* 6. 9. but the frugal Chriſtian, in uſing means and endeavours, doth conſult with God and a good conſcience: if he perceive the thing to be againſt juſtice, and prejudicial to his neighbour, he ſaith, as *Joſeph*, *How can I do this, and ſin againſt God?* for he knoweth, that a little with righteouſneſs, is better than great revenues without right, *Prov.* 16. 8. 3. They differ in their affections of joy and ſorrow, in order to the things of this preſent world: the earthly-minded man, through his ignorance of better things, doth rejoyce moſt in things worldly, like young children, rejoycing and glorying in Cryſtal or Lamber-beeds; for they know not yet the worth and excellency of Pearls: but the frugal Chriſtian, though he rejoyce in things worldly, as ſome common tokens of the love of God; yet he rejoyces moſt in ſpiritual and heavenly commodities, *Pſ.* 119. 72. *The law of thy mouth is better unto me then thouſands of gold and ſilver.* The earthly-minded man, being diſappointed of his hope, or deprived of the poſſeſſion of the things of this world, he howls like *Micah*, robbed of his idol, *Judg.* 18. 24. like *Nabal*, his heart is dead within him: But the frugal Chriſtian, in diſappointments or loſſes, doth reverence the good and wiſe providence of God, *Job* 1. 21. and taketh joyfully all his oſſes, which he ſuffers for keeping a good conſcience, *Heb.* 10. 34. 4. In uſing the things

of

of this preſent world, which are called by the Apoſtle, 1. *John* 3. (τα βιωτικα) the earthly-minded man doth want, in reſpect of a ſober and honeſt uſe, even what he enjoyes by poſſeſſion, *Eccl.* 6. 2. He has neither a heart to beſtow upon himſelf for honeſty, nor for others for their ſupply: But the frugal Chriſtian takes his own ſober uſe of his worldly enjoyments; he bleſſeth God for them, and refreſheth the bowels of the needy. 5. The earthly-minded man truſts in his worldly goods, but the frugal Chriſtian doth not ſo, *Job* 31. 24. *Job* did not make gold his hope, neither ſaid he to the fine gold, *thou art my confidence.* 6. The earthly-minded man is proud of his worldly enjoyments, *Pſ.* 49. 6. *They boaſt themſelves in the multitude of their riches*: but the frugal Chriſtian is the more humble, as *Jacob* was, *Gen.* 32. 10. *I am not worthy*, ſaid he, *of the leaſt of all the mercies and of all the truth, which thou haſt ſhewed unto thy ſervant; for with my ſtaff I paſſed over this* Jordan, *and now I am become two bands.* For he knows well, the greater his receipt be, his reckoning will be the greater in that day.

Obſer. 4. The ſad judgement of God will overtake, one time or other, ſuch as are wicked and obſtinat in their evil wayes, for it is ſaid, *he will ſlay the wicked by the breath of his lips*; that is, by his Word he ſhall deſtroy the wicked and obſtinat ſinners: which he doth, 1. by blinding and hardening them judicially by his Word,

Word, *Iſ.* 6. 9, 10. *And he ſaid, go and tell this people, hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not. Make the heart of this people fat*, &c. Likeas clay, which in its own natural temper is hard, yet is more hardened by the heat of the Sun; So, wicked men, though by nature of a hard heart, unleſs God preveen them with his rich mercy and mighty grace, are more hardened by the Word of God, through the fault of their own natural perverſeneſs and corruption, bending them the more againſt ſins forbidden in the Word and Law of God, *Rom.* 7. 8. *But ſin taking occaſion by the commandment, wrought in me all manner of concupiſcence.* 2. If wicked men continue obſtinat in their evil wayes, they ſhall be deſtroyed in the great day, according to the threatnings of the Word, *Pſ.* 7. 12, 13. *Pſ.* 9. 17. *Rom.* 2. 16.

Uſe. For admonition; Therefore, let us not be obſtinat in any ſinful courſe; but obey in time that warning, 2 *Chron.* 30. 8. *Be not ſtiffnecked, but yield your ſelves unto the Lord, and ſerve the Lord your God, that the fierceneſs of his wrath may turn away from you.*

Queſt. What call ye obſtinacy in ſin, that I may know whether my ſin be of infirmity or obſtinacy? *Anſ.* 1. The obſtinat man is one, who goeth on in his ſinful courſe, notwithſtanding frequent reproofs of the Word of God, ſpoken by the Miniſters thereof, and ſecret challenges

lenges from his own conſcience; ſuch was the obſtinacy of ſome Jews, *Jer.* 44. 16, 17. *As for the word which thou haſt ſpoken unto us, in the name of the Lord, we will not hearken unto thee, but we will certainly do whatſoever thing goeth forth out of our own mouth*, &c. The obſtinat man being reproved, ſpeaketh, or in heart reſolveth, that he will act the evil deed over again, *Jer.* 2. 25. *I have loved ſtrangers, and after them will I go.* Such obſtinacy provokes God in his juſtice, to give a man over unto himſelf, *Pſ.* 81. 13. and when God gives him over, Satan finds ſuch a man, and drives him on in his ſinful courſe, as he did the ſwine into the lake of perdition. 2. He is an obſtinat man, who notwithſtanding God has met with him by ſome ſad judgement in his evil way, whereof he is convinced in conſcience, yet goes on in it, as *Balaam* did toward *Balak*, with whom in end he periſhed: ſuch an obſtinat wicked man was *Ahaz*, who in the time of his great diſtreſs, did treſpaſs yet more and more againſt the Lord, 2 *Chron.* 28. 22. This obſtinacy is a fearful ſin, and preſagious of a ſad enſuing judgement, *Prov.* 29. 1. *He that being often reproved, hardneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy.* 3. When a man hardens himſelf againſt the frequent challenges and reproofs of his own conſcience, he provokes God to give him over unto a mind paſt feeling, to commit ſin with greedineſs. Therefore, deſpiſe thou

not

not ſuch warnings; for if our heart condemn us; God is greater then our heart, and knoweth all things, 1 *Joh.* 3. 20. It is meet for us, under ſuch challenges, to ſay unto God, as *Job* 34. 32. *That which I ſee not, teach thou me; if I have done iniquity, I will do no more.*

VERSE V.

And righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins.

IN theſe words is ſet down that great and neceſſary qualification, required for right governing of people, to wit, *righteouſneſs* and *faithfulneſs*; this breeds and entertains great reſpect and confidence in the hearts of the Subjects toward their Governour. The righteouſneſs and faithfulneſs of Chriſt in governing his Church and people, is evident, eſpecially in theſe four, 1. His veracity and faithfulneſs in all his aſſertions; for he is *the faithful witneſs*, *Rev.* 1. 5. and a faithful witneſs will not lye, *Prov.* 14. 5. 2. His diligence in doing faithfully, whatſoever was commanded him of God: it is ſaid, *Heb.* 3. 2. *Moſes was faithful in all the houſe of God, making all things according to the pattern ſhown in the mount.* In like manner, our bleſſed Lord was diligent and faithful in doing

doing all things for the good of his Church, according to the eternal counſel and decree of the Father, *Joh.* 17. 26. *And I have declared unto them thy Name, and will declare it.* 3. His careſulneſs in keeping all theſe who by faith and well-doing commit their ſouls to him: *Jacob* was faithful and careful in keeping the ſheep of *Laban*: Our bleſſed Lord, the great ſhepherd of our ſouls, keepeth all his ſheep who hear his voice, and follow him by obedience, *Joh.* 6. 40. *Joh.* 10. 27, 28. 4. It comprehends alſo the righteouſneſs and faithfulneſs, in keeping and performing lawful promiſes; *Rahab* was righteous and faithful in performing her promiſe made unto the ſpies: our bleſſed Lord is righteous and faithful in performing all his promiſes in his own due time, *Heb.* 10. 23. 1 *Joh.* 1. 9.

By *the girdle of his loins and reins*, we underſtand, 1. The delight which Chriſt hath in his faithfulneſs: he looks upon his own faithfulneſs as a ſpecial point of his honour and glory; as the golden and embroidered girdle, was an ornament of Kings, *Job* 12. 18. 2. His readineſs and forwardneſs to perform all his promiſes, as one girded and prepared for his journey: therefore he is ſaid to wait, that he may be gracious, *Iſa.* 30 18. and to ſtand at the door ready to enter in, when it is opened, *Rev.* 3. 20. 3. It ſignifieth the firmneſs and immutability of his promiſes; his faithfulneſs cleaveth faſt

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to him, as a girdle to the loins or reins; not like *Ezekiel* his girdle, that by time was marred and spoiled; but *all the promises in Christ, are yea*, and *Amen*, 2 Cor. 1. 20.

Conclus. 1. Seing our blessed Lord is righteous and faithful in all his assertions, though some of them may seem strange and incredible to sense and humane reason, not yet purified and elevated by the light of faith; it is our duty to captivat sense and humane reason unto all his assertions, 2 *Cor.* 10. 4, 5, as to believe the unity of his essence with the Father, because he, who is the *faithful witness*, hath asserted it, *Joh.* 10. 31. *I and my Father are one*: To believe his eternal existence before all time, even his personal pre-existence with the Father, before his coming forth in his Incarnation and assuming of the Humane Nature, because he himself, who is the *truth* hath asserted it, *Pro.* 8. 30. *I was by him, as one brought up with him.* He was co-eternal with the Father, and yet in the fulness of time came forth from the Father, into this inferiour world, to take on him the vail of flesh, and thereby consecrat an entry for us into the most holy place, *Joh.* 16. 28. *I came forth from the Father, and am come into the world*, *Heb.* 10. 19, 20. It is our duty to believe his individual operation with the Father in the works of Creation and Providence, not as a cause social with the Father, but as one prime cause with him, because he himself

who is righteous and faithful, hath aſſerted it, *Joh.* 5. 17, 19, 20. *My Father worketh hitherto and I work*, &c. To believe the reſurrection of the dead upon his own teſtimony full of veracity, *Joh.* 5. 28. *The hour is coming, in the which all that are in the graves ſhall hear his voice, and ſhall come forth.* But we are not too curiouſly to enquire about the manner how he will quicken and raiſe the body out of the duſt; we leave that to the unſearchable wiſdom and infinit power of our Lord, who will do it according to the working, whereby he is able, even to ſubdue all things unto himſelf, *Philip.* 3. 21. Though we cannot conceive the ſpecial manner, how Original ſin is propagat, yet we aſſent to the truth of the thing it ſelf, upon his teſtimony, *Joh.* 3. 6. *That which is born of the fleſh, is fleſh.* And, *Rom.* 5. 17, 18. *By the offence of one, judgement came upon all men to condemnation*, &c. *Auguſtine* ſaith well, "We "ſhould not ſo much enquire about the man- "ner how Original concupiſcence hath entred "into us, which we feel in our ſelves, by daily "experience, as about the manner how it may "be extinguiſhed. And, *Lib.* 2. *de Nup. & Concupiſ. Cap.* 21. "Why ask ye (did he anſwer to *Julian* the *Pelagian* who ſtifly denied any Original ſin, becauſe he could not by human reaſon comprehend the manner of tranſmitting it to the poſterity) "by what ſecret "gap or crevice it hath entred into man, ſeing

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" ye have an open gate, *By one man* (ſaith the Apoſtle) *ſin entred.* And *Lib.* 5. *de Morib. Eccleſ. Cap.* 21. " Nothing is more notour, " than that ſin is propagat from the parents to " the children: but nothing is more obſcure, " than the manner how it is propagat: Therefore ſaith he elſewhere, " In humane truths, " *intelligam ut credam*, let me underſtand the " matter that I may believe: but in divine " truths, *credam ut intelligam*, let me believe " that God hath ſpoken it, and then I ſhall un- " derſtand it to be a moſt certain and irrefra- " gable truth. That ye may be the more confirmed in this Doctrine, which giveth glory to the truth and faithfulneſs of Jeſus Chriſt againſt unreaſonable men (though they call themſelves moſt rational) pleading from humane reaſon to the weakening of the teſtimony of God, which is the ſupreme reaſon. Conſider, 1. It is againſt all ſound reaſon to meaſure the infinit *Being*, and his operations with the ſame rule of humane reaſon and Philoſophy, by which we meaſure finit beings and their operations: Were it not an abſurd folly to meaſure a tall man with the ſame meaſure we meaſure an infant; this were as the binding of *Samſon* with cords of flax. 2. Yea it is moſt agreeable to ſound reaſon, that moſt credit and faith ſhould be given unto the ſupreme *reaſon*, to wit, the teſtimony of God, who is the prime verity: for the more famous the perſon teſtifying be, we eſteem the

more of his teſtimony. 3. We believe ſome natural truths, from our own ſenſe and experience, though we cannot give a natural and evident reaſon of our knowledge of ſuch things; as of the ebbing and flowing of the Sea; of the influence of the Planets upon the inferiour and ſublunary Bodies; of the attractive vertue of the Adamant or Load-ſtone, *&c.* And is not the teſtimony of God a more ſure ground for faith to reſt on, than our own experience and ſenſe, which many times may be, and oftentimes is ſubject to miſtakes? That one paſſage (*Eccleſ.* 11. 5.) is ſufficient to ſtop our curioſity, and to make us acquieſce without gainſaying, to the teſtimony of God, *As thou knoweſt not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child; even ſo thou knoweſt not the works of God, who maketh all.*

Concluſ. 2. From our bleſſed Lord his faithfulneſs and diligence in doing the duties of his Mediatory-office, whereunto he was called by the Father, we have a fair pattern and copy for our inſtruction and imitation to be faithful and diligent in our lawful Callings: His mind and his time was all taken up in his faithful and diligent diſcharge of the Office of Mediator, committed to him by the Father, *Luk.* 2.49. *Wiſt ye not that I muſt be about my Fathers buſineſs?* And for the better up-ſtirring of you to follow his example in your lawful Callings

lings and Employments, Conſider, 1. God bleſſeth the diligent and faithful, *Prov.* 28. 20. but he that is diligent, or rather fool-haſty in uſing unlawful means, and ſo having no calling to that effect from God, cannot expect a bleſſing, *Prov.* 22. 29. *But he that maketh haſte to to be rich, ſhall not be innocent.* 2. Zeal in Religion and ſpiritual duties, doth well conſiſt with diligence in our lawful employments, *Rom.* 12. 11. *Not ſlothful in buſineſs, fervent in ſpirit, ſerving the Lord.* Yea this fidelity and diligence in our particular Callings, doth adorn our Chriſtian profeſſion, but unfaithfulneſs and negligence is the reproach of it, *Tit.* 2. 9, 10. 3. Idleneſs is a breach of the eighth Command, *Thou ſhalt not ſteal*, as is evident, *Eph.* 4. 28. Becauſe the ſluggard ſtealeth away much precious time from the right uſe of it. As theft is an uſurpation of that which belongs to another; ſo the ſlothful man eats his bread without any allowance or bleſſing from God, 2 *Theſ.* 3. 10. 4. The ſlothful man is a waſter of much precious time, and a great impediment to himſelf in what he might have had, if he had been diligent, *Prov.* 18. 9. *He alſo that is ſlothful in his work, is brother to him that is a great waſter.* 5. Idleneſs and ſlothfulneſs is a great in-let to that evil one, and to many temptations with him: The unclean ſpirit entred into the empty houſe with a train of other evil ſpirits, *Mat.* 12. 42. *Cato* ſaid truly, *Men by do-*

ing nothing, learn to do evil: And the Heathen Poet could say, *Otia si tollas*, &c. Take away idleneſs, ſo ſhall you take away the ſewel of many noiſome luſts.

Concluſ. 3. From his faithfulneſs and care in keeping what is committed to his truſt, is inferred our duty: 1. Every one to be faithful in their truſt, in imitation of him, who was faithful in keeping all who were committed to his truſt by the Father: eſpecially men in publick places, as Magiſtrates, to whoſe truſt God hath committed his people, as *Pupils* to their Tutors; and there is a day coming, wherein the ſupreme Lord, and everlaſting Father, will call them to make their Tutors accounts: therefore they ſhould be faithful, careful, and tender Nurſing-fathers, to protect them by their power: but no wayes by oppreſſion or ſubtilty to prey upon the ſimplicity and weakneſs of their Pupils: Likewiſe the Spiritual Guides in the Church, ſhould learn from him, who was faithful in all the houſe of God, to diſpenſe the bread of life faithfully to the children of God, as theſe who are Stewards of the myſteries of God, 1 *Cor.* 4. 1. and muſt give an account to God for the ſouls committed to their truſt, *Heb.* 13. 17. And as men in publick places would be faithful, they ſhould labour for a deep impreſſion of the fear of God upon their ſpirits, 2 *Chr.* 19. 9. *Neh.* 5. 15. 2. Let us take comfort from his faithfulneſs and care to keep what is com-

committed to him; let us caſt all our care on him, who careth for us, 1 *Pet.* 5. 7. *Joh.* 10. 28. Our ſpiritual enemies can never get advantage from any negligence in him; for he is the watchman of *Iſrael* that neither ſleeps nor ſlumbers; nor from any weakneſs in him, for he is the ſtronger one, and the Almighty one, *Rev.* 1. 8. he is both able to keep that which is committed to him, *Jude* Epiſt. 24. and alſo willing, *John* 6. 37. It is the will of God and our duty to uſe all means and endeavours for keeping our ſelves in the love and fear of God, 1 *John* 5. 18. *Jude* Epiſt. 20. but let us not truſt to our own keeping, but pray to the Lord that he would keep us in the hour of temptation, *Pſ.* 16. 1. *Mat.* 26. 41. remembering alwayes, that we are kept by his power through faith, 1 *Pet.* 1. 5.

3 *Concluſ.* 4. From the faithfulneſs of our bleſſed Lord, in keeping and performing all his precious and gracious promiſes, let us learn, 1. for our imitation, to be faithful in that ſolemn promiſe made to God in our baptiſm; becauſe in baptiſm we were conſecrate to God, and by profeſſion put on the Lord Jeſus Chriſt, *Gal.* 3. 27. Therefore, when we call to mind that ſolemn engagement, we ſhould be faithfull to keep that promiſe; and ſhould not make proviſion for the fleſh, to fulfill the luſts thereof, *Rom.* 13. 14. As it is ſacriledge to impropriat that which has been dedicat unto pious

tiles; So it is most detestable sacrilege to with-draw our selves from serving God in holiness and righteousness, unto the fulfilling of our own sinful lusts. How many promises of amendment of life have we made unto God in the day of our affliction? Let us be faithful, and pay the vows which our lips have uttered, when we were in trouble, *Ps.* 66. 13, 14. Let us be faithful in performing our lawful promises made by one to another; and truly a man fearing God will make conscience of sincerity in making a lawful promise, and of honest endeavours in performing, unless God in his providence render it impossible, *Gen.* 42. 18. *This do and live, for I fear God.* But the deceitful and unfaithful man, that in promising has no purpose to perform, is like unto *Antigonus* King of *Macedon*, who made many large promises to give this and that to some men, but gave it not; therefore in reproach he was called ὁ δώσων, one that was ever to give, but never gave what he had promised.

From our blessed Lord his faithfulness for performing all his gracious promises, we have a solid ground for concluding assurance of comfort unto all Expectants of glory, and eternal rest in heaven, who are now in a state of grace and sanctification. As our blessed Lord is faithful in revealing the will of the Father, so is he likewayes in performing all the promises of God, which in him are *yea* and *amen*, 2 *Cor.* 1. 20.

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He will give in his own good time that reſt and ſatisfaction promiſed to all who are preſſed and wearied with the burden of their ſins, *Mat.* 11. 28 He will cleanſe the true penitents, who confeſs their ſins with a ſerious purpoſe and endeavour to forſake them, 1 *John* 1. 9. he will give ſtrength to all who are humbled under the ſenſe of their own weakneſs, and truſt to him for help, according to his faithful promiſe, *Job* 23. 6. *Iſ.* 42. 2. and he will give the promiſed outgate unto all who are patient and long-ſuffering under great and continued tryals, 1 *Cor.* 10. 13.

Object. 1. It is true, he is faithful in all his promiſes, but I doubt the promiſes are made to me; for there is no mention made of me in all the gracious promiſes. *Anſ.* 1. In ſpeaking thus, thou ſpeakeſt againſt the generation of the juſt, as if there were not a gracious promiſe made to any living in thy generation, for there is no mention of them in particular, more than of thy ſelf. 2. If thou be weary of ſin, the promiſe of reſt is made unto thee, for it is made to all who are weary of ſin, and by faith come to Chriſt, the precious corner-ſtone laid in *Zion*, for reſt and ſupport to wearied ſinners, *Iſ.* 28. 16. If thou mourn for ſin, and by faith in Chriſt come unto God for comfort, thou mayeſt be aſſured, the promiſe of comfort is made unto thee. If thou thirſt after Chriſt and his righteouſneſs, the promiſe of ſatisfaction and refreſhment is made to thee: Therefore, although thou acknowledge

knowledge thine own unworthineſs, as juſtly thou mayeſt, yet acknowledge alſo his faithful promiſe, *Pſ.* 69. 32. *Your heart ſhall live that ſeek God.* Iſa. 45. 19. *I ſaid not unto the ſeed of Jacob, ſeek ye me in vain; I the Lord ſpeak righteouſneſs.* In this caſe do thou as wiſe *Abigail*, who acknowledged her ſelf unworthy of *Davids* gracious offer and meſſage ſent unto her; yet ſhe went after the meſſengers of *David*, and became his wife, 1 *Sam.* 25. 41, 42. In like manner, obey thou his gracious meſſage and offer of reſt and ſatisfaction, proponed to thee by his Miniſters in the preaching of the Goſpel, and let thy heart co-habit with him.

Object. 2. But the Lord delayeth to give that promiſed reſt and peace to my wearied ſoul. *Anſ.* His delayes are not denyals; in his great wiſdom he delayeth, that thereby thou may be humbled for thy delaying and ſhifting in former times to do commanded duties; and alſo that by his delay of comfort, thy heart may be enlarged the more with ſtrong and vehement deſires, and then thy comfort ſhall be the more full and ſenſible, *Pſ.* 81. 10. *Open thy mouth wide, and I will fill it.* Conſider, that aſſoon as thou repents, and by faith cleaveſt to the promiſe made in Chriſt the Mediator, thou gets the peace of reconciliation, *Act.* 13. 39. wait on in faith and patience, and thy bleſſed Lord will give, in his own good time, the peace of aſſurance: as the Judge doth firſt pronounce

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the ſentence of abſolution, and thereafter gives an extract of the ſentence by his Secretary unto the party abſolved, which he layeth up in his Charter-cheſt, and is in much peace and quietneſs of mind: In like-manner, our bleſſed Lord, by his holy Spirit according to his promiſe in the Word, ſhall ſeal the mourning believers, *Epheſ.* 1. 13. and aſſure them of pardon, and of eternal life; from which aſſurance, ſhall ariſe peace in their conſcience, and joy unſpeakable and glorious, *Rom.* 8. 34. 1 *Pet.* 1. 8.

Object. 3. Our bleſſed Lord has promiſed deliverance out of troubles, yet my troubles continue; yea, are increaſed. *Anſ.* All temporal promiſes are to be underſtood, with a ſecret clauſe of proviſion; if the performance of them ſhall be for the glory of God, and the ſpiritual benefit of his own children, *Pſal.* 34. 10. *They that ſeek the Lord, ſhall not want any good thing.* Pſal. 84. 11. *No good thing will he withhold from them that walk uprightly.* Therefore be thou patient, and in the time of continued and increaſing afflictions, look to his faithful promiſe, *Joh.* 16. 20. *In this world ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy.* Our faithful Lord, in his own good time, can eaſily recompenſe all our temporal loſſes even in this world, if it ſeem good in his eyes, *Iſ.* 61. 7. *For your ſhame you ſhall have double, and for confuſion they ſhall rejoice in their portion; therefore in their land they ſhall poſſeſs the double.* But certainly in

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that day of restoring all things, all losses shall be recompenced though not in *specie*, yet in value exceeding them very far: therefore reckon with thy self, that all the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us, *Rom.* 8 18.

Object. 4. The faithful Lord hath promised to deliver out of temptation, 1 *Cor.* 10. 13. yet I am daily infested with sinful thoughts, and sometime brought into bondage with my own consent. *Ans.* Yet it is the better that such thoughts are a grief to thy spirit, as *Hagar* was to *Sarah*; be of good courage, the Lord in his own good time will cast out the bond-woman and her child, even thy in-dwelling corruption, and all the off-spring of it; reverence the wisdom of God in suffering thy soul to be molested with these incursions and bickerings of that impure spirit; he permits it, that the grace of humility and prayer may be the more exercised by thee: all the Canaanites were not driven out of the land of *Canaan*, by the wise providence of God, permitting and ordering it for good, that the wilde beasts should not multiply in the land: So the Lord, in his wisdom, permits the in-dwelling and stirrings of corruption within thy soul, to preveen the encrease of pride, and to keep thee humble and watchful, and to stir thee up unto daily prayer for encrease of strength in the inner man. Therefore give

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it not over, but reſiſt daily, truſting to that promiſe, *Rom.* 16. 20. *The God of peace ſhall bruiſe Satan under your feet ſhortly.* Thou art engaged into a good cauſe, to fight againſt thy luſts; although through the wiles of Satan at a time, thou mayeſt be brought into bondage, yet deſpair not of victory in end; mourn as *Peter* did after his denyal in the high Prieſts Hall; and if thou mourneſt bitterly for thy bondage, it is not altogether voluntary; when thou mourns for it, there is ſome reſiſtance to it from grace in thy will; and he that gives grace to reſiſt, ſhall give victory in end; *Rom.* 7. 24, 25. *O wretched man that I am, who ſhall deliver me from the body of this death? I thank God through Jeſus Chriſt our Lord.* The father of the poſſeſſed child brought his ſon, who had been infeſted and moleſted from his childhood; and when the child was acoming to Chriſt, the unclean ſpirit did vex him and rent him; but he went forward to our bleſſed Lord, who charged that foul ſpirit to come out of him and enter no more into him, *Mark* 9. 17, &c. So it may be thou art never more infeſted, than when thou haſt a reſolution to go to Chriſt and walk after his Commandments, yet riſe up by repentance and reſolution of new obedience; who knows but thy mighty Lord will rebuke that unclean motion, and ſay as he did to that unclean ſpirit, *I charge thee to come out of him, and enter no more into him?*

Object.

Object. 5. But in the mean time my ſoul faints within me, under great afflictions and deſertions; becauſe there is neither appearance of comfort nor out-gate. *Anſw.* As faithfulneſs cleaveth to his loins as a girdle; ſo let faith in thine heart cleave to him and his promiſes: for as the lungs, like bellows, do cool and refreſh the heart that it faint not through much heat and labour; ſo faith, breathing the faithful and gracious promiſes of God into the fainting ſoul, doth revive the ſame, *Pſal.* 27. 14. *Pſal.* 42. 5. *Pſal.* 119. 81. When the Mariners in the Ship with *Paul*, (*Acts* 27.) ſaw no light outward, for directing their courſe, they did caſt out their Anchors, and waited for the day: ſo when thou who fears the Lord walkeſt in darkneſs, and hath no light, truſt in the Name of thy faithful Lord, and ſtay thy ſelf upon thy God, *Iſai.* 50. 10. Remember for thy encouragement, thy bleſſed Lord is faithful and compaſſionat, *Mat.* 15. 32. he had pity on the multitude who had continued with him three days without any bodily refreſhment, and would not ſend them away faſting, leſt they ſhould faint in the way: much more thy Lord, full of compaſſion, will not ſuffer a poor humble ſoul, that hath been waiting on him by ſincere obedience, and for him by a lively hope purifying the heart, and thirſting more and more for righteouſneſs, to depart out of this life, without ſome refreſhment in the inner man, but as he did to that

that old expectant *Simeon*, *Luk.* 2. he will give him Christ his Saviour into the arms of his faith, that he may depart in peace in the hope of salvation.

VERSE VI.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf, and the young lion, and the fatling together, and a little child shall lead them.

FRom this *vers.* to the 10. is set down the great and admirable effects of Christs powerful government by his Spirit and Word, to wit, a strange change and metamorphosis of persons, who, before the light of the glorious Gospel did shine in their hearts, were of a sensual and brutish disposition, and of a wild and savage conversation; who were rebellious against God, and had an antipathy one against another: who were like Wolves in oppression; like Leopards and young Lions in fierceness; like the Asp and Cockatrice in bitterness of spirit, and venomousness in conversation: but these after their conversion, by the light of the Gospel, shall live in obedience and peace with God, and in concord with others, who before them were in a state of grace.

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The wolf shall dwell with the Lamb, and the leopard shall lie down with the kid: and the calf, and the young lion, &c. that is, they shall be so daunted by the power of grace with the Gospel, that they shall live in a sweet communion and fellowship with these who were in Christ before them: and also with these, who sometimes were also bitter and malicious enemies to the godly; even such as had been like Asps and Cockatrices, shall be converted and made partakers of the meek and lowly Spirit of Christ. The cause of all this change, will be the light of the glorious Gospel, as it is said in the end of *vers.* 9. *For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.* As at the Sun-rising, the wild beasts do return to their dens and caves; so the light of the Gospel, in such as are effectually called, according to the eternal purpose of God, will make their wild and beastly affections to hide themselves for shame; and they shall have no pleasure in the unfruitful works of darkness, and they shall cast away all their idol-lusts, *Isai.* 31. 6, 7. *Hos.* 14. 8.

Observ. 1. Man, before his conversion to God, is compared to creatures void of reason, and carried away by their sensual appetites, unto objects pleasing to sense; so that they are liker to brute beasts then to men of sound reason: therefore, in holy Scriptures, they are compared sometimes to the beasts in the field; sometimes

times to the fowls in the air; ſometimes to the fiſhes in the ſea; and ſometimes to creeping things. To beaſts of the field, are compared ſuch obſtinat ſinners, who oppoſe the Goſpel, and will not forſake their ſins, that Chriſt may reign in them; ſuch are as headſtrong beaſts, 1 *Cor.* 15. 32. *Acts* 19. 29. in which reſpect men are called brutiſh, *Pſal* 92. 6, 7. *Pſal* 94. 8. *Iſai.* 19. 11. Open and fierce perſecuters, are compared to the fierce lion, 2 *Tim.* 4. 17. Hereticks, who ſubtilly ſeduce people from Chriſt and from his truth, as alſo, being cruel hypocrites, are compared to wolves, *Acts* 20. 29. *Mat.* 7. 15. The furious and outragious man, to a boar robbed of her whelps, that doth run againſt any he meets with, though poſſibly innocent, *Prov.* 17. 12. ſuch were the furious *Donatiſts* and *Circumcellions*, who maſſacred theſe of the orthodox Church, that withſtood their ſchiſm. The oppreſſour, who by violence beareth down all who ſtand in his way, is compared to the ranging bear, *Prov.* 28. 15. The vindictive man, who diſſembles his malice, and watcheth for an opportunity of revenge, is compared to lions and leopards, who lurk privily, and ſetteth upon the Paſſenger unawares, *Pſal.* 10. 9. Secret and ſubtile detractors of the children of God, are compared to foxes, which peel the bark from the Vines; ſo they by blaſting their reputation, endeavour to make their

labours fruitleſs and unprofitable to others, through calumny and prejudice, *Cant.* 2. 15. The inſolent and riotous man, who roaving in his wild courſes, doth puff at all that reprove him, is compared to the wilde aſs ſnuffing up the wind and will not be turned back, *Jer.* 2. 24. The man that inconſideratly, and yet willingly caſts himſelf into temptations, is compared to a horſe ruſhing into the battel, *Jer.* 8. 6. The man who is not over-awed by the fear of God, nor led by the counſel of God in his Word; but muſt be reſtrained by outward force or judgements, is compared to the horſe and mule, *Pſal.* 32. 9. The man that is inconſtant in the way of his Religion, is compared to a *dromedary*, *Jer.* 2. 23. The prophane men, who have no eſteem of the precious Ordinances of God, are compared to ſwine and dogs, *Mat.* 7. 6. Seducers, who infect others with the poyſon of their pernicious errours, are likened to mad dogs, *Phil.* 3. 2. Men, who after profeſſion of repentance, return to their old ſins, are compared unto ſwine and dogs, 2 *Pet.* 2. 20. Men, who revile Rulers, unto barking dogs, 2 *Sam.* 16. 9. Covetous men, unto greedy dogs, *Iſa.* 56. 11. The beautiful woman, who wants diſcretion, and doth expoſe her ſelf unto temptations, is compared to the ſwine. The ſilly perſon, drawn away to uncleanneſs by her allurements, is likened unto the ox led to the ſlaughter, *Prov.* 7. 22. The baſe-ſpirited man,

man, who ſubmits to adverſaries upon any termes, though never ſo unhoneſt, is compared unto an aſs, *Gen.* 49. 14. So is alſo the baſe ſervile ſpirit, that doth not duty out of love, but only out of ſervil fear, *Prov.* 26. 3. And the drunkard is worſe than the beaſt in the field, becauſe the beaſt thirſteth for drink only to ſatisfie neceſſity and his natural appetite; but the drunkard thirſteth for drunkenneſs to ſatisfie his ſenſual and ſinful appetite. They are compared to the fowls in the Air; the man that walks diſorderly and waits not upon the employments of his lawful calling, is compared to a bird wandering from its neſt, *Prov.* 27. 8. The unnatural parent, careleſs of breeding or providing for his children, is compared unto the Oſtriche, *Job* 39. 14. *Lament.* 4. 3. The deceitful man, who by fraud and unrighteouſneſs maketh his purchaſe, and thereafter in the juſt providence of God is ſpoiled thereof, is compared unto a Partridge, gathering and hatching eggs, but beaten or chaſed away from them by the hunter, or ſome ravenous fowl, *Jer.* 17. 11. The ambitious proud man, that ſets his neſt on high, and thinketh no hand is able to remove him, is compared to an eagle, *Jer.* 49. 16. The man who preyes upon the ſimplicity and weakneſs of others, is compared unto ravenous birds, *Iſ.* 46. 11. The puſillanimous man, afraid of every thing, is compared unto the ſilly dove, *Hoſ.* 7. 11.

They are compared unto fiſhes in the Sea:

the great men on earth, who to ſatisfie their luſts of covetouſneſs and ambition, do trouble the peace of the Sea of this world, are compared unto whales, *Ezek.* 32. 2. The diſſembling cruel man, unto the crocodile, that ſeems to weep, and yet devours the paſſenger that comes under his reach, *Iſ.* 27. 1. Such a man was *Iſhmael* the ſon of *Nethaniah*, *Jer.* 41. 6.

They are compared to creeping things; the falſe turbulent Prophet, by his loud and frequent cryings, ſtirring up the powers of the earth to war one againſt another, is compared unto frogs; and as the loud cryings of frogs is ordinarily the ſign of an enſuing tempeſt, So is the ſeditious upſtirrings of ſeditious falſe Prophets, a ſign of enſuing troubles, unleſs God in mercy preveen it, *Rev.* 16. 14, 15. Seditious whiſperers, detractors and calumniators, are compared unto vipers, *Mat.* 3. 7. and here they are compared unto aſps, which are ſerpents, full of wyndings, like unto the plyes of a buckler, (as the Greek word imports) and they do hurt men at unawares, *Gen.* 49. 17. *Pſ.* 140. 3. And great men of bitter and fierce ſpirits, are compared here to the cockatrice, the chief of ſerpents, called in Greek, Βασιλισκος, and in Latine, *Regulus*; and becauſe the wicked counſels of leading-men do much harm, therefore they are compared to the eggs of the cockatrice, *Iſ.* 59. 5.

Uſe 1. For admonition to all men, living yet in

in the ſtate of nature, and walking after their own ſenſual luſts; Look into the glaſs of Gods Word, take a view of your deformity through corrupt nature, and be humble in the ſight and ſenſe of it; becauſe your ſinful luſts prevailing in you, makes you rather like unto beaſts, than unto rational men. At this the very Heathens of old did glanſe in their Mythologies, and poetical Metamorphoſis, as in *Actæon*, turned into a puſillanimous hart by his fond luſts, and *Lycaon*, into a wolf, by his cruel and tearing oppreſſion: this is the ſpiritual uſe we ſhould make of the Hiſtory of ſome of the beaſts, recorded in holy Scripture to this end, that beholding in that mirrour of theſe creatures, our deformity in our conformity unto them, we may be humbled, aſhamed, and ſtudy in time coming to conform our ſelves unto the will of God revealed in the holy Word. Let us not be like unto theſe, of whom the Apoſtle ſpeaketh, *Jam.* 1. 24. who behold their natural face in a glaſs, but ſtraight-way forget what manner of men they were: far leſs ſhould we be like unto the Apes, who beholding their deformed and miſſhapen bodies in a mirrour ſet before them, do run upon it and tear it: they deſpiſe and contemn both Word and Preacher, when their own deformities are diſcovered unto them, as the Jews did againſt holy *Stephen*, when he diſcovered their groſs errours both in judgement and practice, *Act.* 7. againſt *Paul*, *Act.* 21. 30. and ran upon

him when he ſpake that which croſſed their opinion, *Act.* 22. 22.

Uſe 2. The other uſe we ſhould make of the natural Hiſtory of the irrational creatures, is for our inſtruction, as to ſtir us up to diligence, we ſhould go to the Piſmire or Ant, and learn in the ſummer of our youth, to provide for the winter of old age, *Prov.* 6. 6. The quarrel-ſome men ſhould learn meekneſs from the Doves; and the raſh uncircumſpect man, prudence and caution from the Serpents, *Mat.* 10. 16. the careleſs unbeliever, who is negligent to uſe the outward means of ſalvation, as the hearing of the holy Goſpel, the receiving the bleſſed Sacrament of the holy Communion, ſhould learn diligence and make conſcience of reſorting to theſe gracious Ordinances, wherein Chriſt is offered; this he may learn ſome way from the Eagles reſorting to the place where the dead carcaſe is, *Mat.* 24. 28. The unthankful man ſhould learn thankfulneſs to God and to men his benefactors, from the Ox and the Aſs, *Iſ.* 1. 3. And the ſecure and careleſs ſinner ſhould learn foreſight and circumſpection in flying from the wrath to come, even from the Stork and Crane, *Jer.* 8. 7.

Obſerv. 2. By the preaching of the Goſpel accompanied with the power of the Spirit of God, a great change is made upon the ſpirits of natural and unregenerat men: Many that had been like Lyons, Wolves, Bears and Serpents, ſhall be

changed

changed (ſaith the Prophet here) from their wild and malicious inclination, and ſhall be made partakers of the meek and humble Spirit of the Lord Jeſus Chriſt, in the dayes of the full manifeſtation of the Goſpel, as it came to paſs in the Corinthians, 1 *Cor.* 6. 10, 11. and in the Epheſians, *Epheſ.* 5. 8. It was clearly manifeſted in *Paul*, who ſometimes like a Wolf, did perſecute and ſcatter the flock of Jeſus Chriſt, yet afterward became not only a ſheep of the flock, but alſo a Preacher and Paſtor: *Zacheus*, who ſometime was like a ranging Bear in his oppreſſion, is converted by the Goſpel, reſtores what was not his own, and of his own giveth to the poor, *Luk.* 19. 8. And many of the Prieſts, who had been like Aſps and Cockatrices, of bitter ſpirits, venemous tongues and cruel hands, againſt the primitive Chriſtians, became themſelves obedient to the Faith, through the power of the Spirit of God accompanying the Goſpel preached unto them, *Act.* 6. 7.

For the better underſtanding of this change, wrought in the hearts and converſation of the Elect by the Goſpel, we would *Conſider*, there be three principal changes in the ſpiritual eſtate of man; 1. A change from the eſtate of primitive innocency and happineſs, unto an eſtate of ſin and miſery, brought upon man by his own fall, *Eccl.* 7. 29. *Lo, this only have I found, that God hath made man upright, but they have ſought out many inventions.* This was a volun-

tar and a ſinful change, from the better to the worſe. 2. There is a gracious change wrought by God himſelf in our converſion, from an eſtate of rebellion and of prevailing corruption, unto an eſtate of grace and favour with God, and unto an eſtate of ſanctification; this is from the worſe to the better, 2 *Cor.* 3. 18. *We all with open face, beholding as in a glaſs, the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.* 3. A change from the better to beſt of all, from an eſtate of grace here, unto an eſtate of immortal glory at our death, *Job* 14. 14. *All the dayes of my appointed time, will I wait till my change come.* 1 *Cor.* 15. 51. *We ſhall not all ſleep, but we ſhall all be changed.*

Conſid. 2. What man loſt by his firſt change, and what he loſt not: he loſt not through his fall any thing, which was eſſential to him; for then after his fall he ſhould have been no more a man, although after his fall he is ſometimes called in holy Scripture a beaſt; yet not that he became ſuch in nature, but becauſe he was carried for the moſt part like a brute beaſt by ſenſe, toward that which was pleaſant to fleſh and bloud: he retained ſtill after the fall his natural faculties of underſtanding and will: he had an inbred capacity to underſtand ſome ſpeculative truths, as that there is a God; and that the whole is more than any ſeveral part of the ſame: and alſo to underſtand practical truths,

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Rom. 2. 15. 25, that he is to be worſhipped, and that we ſhould do to others as we would have them do to us. He loſt not his liberty of will, in willing freely from previous deliberation, without coaction, or force in the proper and elicit acts of the will, in willing or refuſing; though in the outward man he may be forced, yet can he not be forced in his will: when a man is forced to go into priſon, yet his will is not forced, for ſtill he freely willeth it not. He loſt not the affections of grief at what was noiſome, nor of fear at what might harm him; he had them in the ſtate of innocency in the firſt act, and proneneſs (as they ſpeak) but not in the act of exerciſe, till after his fall into miſery; theſe affections were loſt in reſpect of their ſtraightneſs and rectitude, but not in reſpect of their ſubſtance and being. Man by his fall loſt not the faculty of conſcience; for after his fall, conſcience made him aſhamed of his nakedneſs: and the natural conſcience in Heathen men, is ſaid to accuſe or excuſe, *Rom.* 2. 15. He loſt not the ſhape or poſture of his body, whereby he is in ſome ſort diſtinguiſhed from all other creatures: I grant, accidental deformities in the body, are the conſequents of ſin; but yet the frame of it, in reſpect of the ſituation of the members, was not loſt. He loſt not dominion altogether over the creatures: although wicked and unregenerat men have not a right to the creatures, as they are pledges

of a better portion in Heaven; yet they have ſtill a right to the bare creature, but without that relation to that better portion in the other life. For, as wicked men have their natural life from God, ſo they have a right and allowance from God to preſerve that life, by the uſe and help of his good creatures; otherwiſe it were not lawful for them to uſe means for preſerving their life, but they ſhould rather abſtain from them.

By his fall, he loſt clearneſs and quickneſs of underſtanding, to take up and diſcern heavenly and ſpiritual truths, in order to the ſalvation of his own ſoul, *Mat.* 16. 17. 1 *Cor.* 2. 14. Although he loſt not the faculty of willing, nor liberty from coaction, and from a natural determination to this or that; yet he loſt the liberty of rectitude and uprightneſs, by being now after his fall perverſly inclined to that which is diſpleaſing in the eyes of God, *Rom.* 5. 10. We are called enemies to God by nature, and enmity is properly in the will. He loſt purity in his affections; our affections, at firſt, were like clean and pure water running in a clean channel, but now they are muddy and earthly, there being much perturbation in them, like water running through a muddy channel, *Joh.* 3. 31. *He that is of the earth, is earthly.* Our affections at firſt were ſtraight, ſet upon God and things above; but now they are bowed down, and through the ſtrength of corrupt

corrupt nature, ſet on things below, *Rom.* 8. 5: *For they that are after the fleſh, do mind the things of the fleſh.* Although fallen man hath not loſt the faculty of conſcience, yet he hath loſt that clearneſs, quietneſs and calmneſs that was in it at the firſt: for ſo long as man lived in a communion and harmony with God, there was alſo inward peace, and a pleaſant harmony in his conſcience, like an inſtrument well tuned: but when by ſin he brake harmony and communion with God, then his conſcience became like a troubled ſea, roaring out into his ears a dreadful ſound from fear of wrath to come, as a mighty tempeſt to drive them into hell; then as Out-laws, they were afraid at every thing: So *Adam* and *Eva*, after the fall, had a mighty tempeſt in their conſciences, which did drive them away to hide themſelves from the preſence of the Lord.

Conſider. 3. In converſion to an eſtate of grace, there is a happy change, 1. In the mind, by illumination and light: as at firſt God created light in the firſt creation, ſo in the ſecond creation and regeneration, he firſt creats the light of faith, whereby we ſee God reconciled to man in Chriſt the Mediator, 2 *Cor.* 4. 6. *God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt.* When a man is converted, he gets a new light, in reſpect of his mind, which is the

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ſubject of it: but it is not a new light in reſpect of the object; he hath not new ſpiritual and ſaving truths revealed to him, beſide, or far leſs contrary to the Word: as a blind man, when his eyes are opened, doth not ſee another Sun, then what was before in the firmament, though not ſeen by him, until his eyes were opened. 2. God makes a change in the will, by taking away the ſtony heart, *Ezek.* 36. 26. *Act.* 16. 14. He removes impenitence and unbelief, which are as two ſtrong barrs to reſiſt his call by the outward means, until he remove them by the power of his invincible grace, whereby he worketh mightily in thoſe that believe, *Eph.* 1. 19. For not only doth he preach deliverance by his Word, but alſo he ſets at liberty ſuch as are bruiſed with ſorrow in their hearts for their ſins, *Luk.* 4. 18. 2 *Cor.* 3. 17. *Where the Spirit of the Lord is, there is liberty.* *Auguſt.* (*Lib.* 1. againſt the 2 *Epiſt.* of *Pelag. Cap.* 19. citing that place, *Joh.* 6. 44. *No man can come to me, except the Father draw him,*) obſerves, it is not ſaid, no man can come to me except the Father lead him, that ſo we might think the will of man did preceed, and thereafter the Father did lead and promove his will: but it is ſaid, *except the Father draw him*: and who can be ſaid to be drawn, if he himſelf firſt be willing? therefore (ſaith he) they are made in a wonderful manner, even to be willing by him, who knoweth how to work inwardly upon the hearts

of

of men: not that any man (for that is impoſſible) ſhould believe againſt his will, but becauſe of not-willing, he is made willing. 3. There is a change in their affections, which in ſome meaſure are purified and rectified: the ſenſe of Gods love in Chriſt worketh godly ſorrow in their hearts, *Zech.* 12. 10. It works a filial fear in them, to do any thing that may offend God, *Jer.* 32. 40. *I will put my fear in their hearts, that they ſhall not depart from me.* 4. There is a change in the conſcience, after converſion, it is quiet and calm: the righteouſneſs of Chriſt apprehended by a lively faith, doth quiet the conſcience, both with the peace of Juſtification, *Rom.* 5. 1. *Being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt.* And with the peace of Sanctification, *Rom.* 14. 17. *The kingdom of God is not meat and drink, but righteouſneſs and peace, and joy in the Holy Ghoſt.* The conſcience after converſion, becomes more tender of duty, and ſenſible, even of ſmaller offences, like the fleſh of *Naaman*, cleanſed from his leproſie: ſuch tenderneſs we ſee in *David*, Pſal. 119. 113. *I hate vain thoughts, but thy Law do I love.* 5. There is a change in the body and converſation: the body, it becomes a temple to the Holy Ghoſt, and all its members, like ſeveral Veſſels in the Temple, are conſecrat to the ſervice of God, 1 *Cor.* 6. 19. *Rom.* 6. 19.

Conſider.

Conſider, 4. This change is not perfect in degrees, 1. Our knowledge in the ſtate of grace here is but in part, 2 *Cor.* 13. 9. *For we know in part.* In many myſteries of Religion, we know, that ſuch a thing is an undoubted truth from divine revelation; but the cauſe and manner how ſuch and ſuch things are, we know not; as the eternal generation of the Son; the manner of the eternal proceſſion of the Holy Ghoſt from the Father and the Son, the individual unity of the three bleſſed Perſons in the Divine Eſſence; theſe myſteries we know in a confuſed and general manner, like the ſight of the blind man of *Bethſaida*, *Mark* 8. 24. But in Heaven our knowledge of theſe great myſteries, will be more clear, like the ſight of that ſame blind man by a ſecond touch, and by the light of glory; when we ſhall ſee light in his light, *Pſal.* 36. 9. and when we ſhall ſee him as he is, 1 *Joh.* 2. 2. 2. Although there be a change of our will at our converſion, yet there remains in it corruption, which is the ſeed of diſobedience to the will of God, *Gal.* 5. 17. *The fleſh luſteth againſt the ſpirit.* This tumult and inſurrection of corruption againſt grace in the will, doth pain and vex the godly, like the twains which ſtrove in the womb of *Rebekah*: but after our change at death to immortal glory, our petition put up to God in this life, ſhall be fully anſwered, *Thy will be done on earth, as it is done in heaven*: then ſhall we be like unto

to Angels, and our will ſhall cleave unto God and his will indeclinably for ever. 3. Our affections, after our change and converſion in this life, are not wholly pure; who can ſay he hath made his heart clean? *Prov.* 20. 9. As ſhoes open above (as was the manner of the Jewiſh Nation in our bleſſed Lord his time) did contract duſt and ſuilzie, and their feet had need of daily waſhing, ſo our affections are not ſo cloſly united to God; but many times they are open and enlarged toward the world, which defiles the heart, and puts even men converted unto a daily neceſſity of repentance, and cleanſing from all uncleanneſs of the fleſh and the ſpirit, 2 *Cor.* 7. 1. But in Heaven there will be perfect purity of heart, like Angels; not a wandering motion there; we will be far above the world which defiles the heart, and far above the vain ſhadows of this preſent world, which now and then interveening, draws our eye and heart off God: but at our change into glory, nothing can or will interveen between God and us; our minds and our hearts then will be wholly and unchangeably ſet upon him. 4. Though now after converſion, there may be ſome calmneſs in the conſcience, yet it continues not alwayes alike; ſome of the godly do ſay, as *Job* 7. 4. *I am full of toſſing to and fro*; as *David*, *Pſ.* 42. 7. *All thy waves and thy billows have gone over me*: and as *Hezekiah*, *Iſ.* 38. 13. *As a lyon, ſo will he break all my bones*, &c.

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But at our laſt change to glory in heaven, there will be a perfect and an everlaſting calm; like that of men toſſed at Sea, when they come within a ſafe Harbour; for the ſalvation of God will be a perpetual bullwark unto them. 5. The body of the godly in this life, is ſubject many times, as a drudge, unto a corrupt and imperious will; but at our laſt change, as the will of the godly will be wholly and ſweetly ſubordinat unto the will of God; ſo in the day of reſurrection, the body with all its members, ſhall be a Temple filled with the Holy Ghoſt: then there ſhall not be a wrong look in the eye, nor an impertinent word in the tongue, nor a wrong ſtep in all the courſe of our bodily motion and converſation; the body now is weak and ſickly, but then it will be ever healthful and ſtrong; now it is weary and ſubject to fainting, but then it will be agile (as *Auguſtine* ſpeaketh) it will be in an inſtant of time, whereſoever the ſpirit ſhall deſire to be; then ſhall our bodies and tabernacles of clay be conform to the pattern ſhown in the mount, when our bleſſed Lord was transfigured, *Philip.* 3. 20.

Uſe 1. For conviction of many, who think they are in a ſtate of grace, when in the mean time, they are carryed away with ſenſe and maſterful paſſions, like brute-beaſts, toward the fulfilling of their ſinful luſts: ſome are like Lyons in fierceneſs, ſome like Bears in their inconſiderat wrath,

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ſome like evening Wolves in their cruel covetouſneſs, ſome like the Aſps in the venom of their tongues, and others like the Crocodiles in diſſembling their cruelty with falſe ſhews of pity, that the more eaſily they may deſtroy the ſimple ones; but ſuch men would conſider in time, how far they are from being of the meek Spirit of Jeſus Chriſt; *now if any man have not the ſpirit of Chriſt, he is none of his*, Rom. 8. 9.

Uſe 2. For exhortation to all ſuch who are yet the old men, like *Moab*, not changed from their Lees; conſider, 1. in Gods accompt ye are compared to Beaſts, before this happy change ſpoken of here be wrought in you; and (as it is truly ſaid) it is better to be a beaſt, than truly compared to a beaſt. 2. Ye can have no evidence that ye are in Chriſt, but from this change; *If any man be in Chriſt, he is a new creature*, 2 Cor. 5. 17. and if any man be not a new creature, he is not yet actually in Chriſt; and it is not poſſible to be with him in glory after this life, except ye be in him firſt as new creatures in this life; for as there is no condemnation to them that are in him, ſo there is no ſalvation to them that are not in him, who is the Saviour only of his myſtical body, *Eph.* 5. 23. 3. If there be no change from thy ſtate of corrupt nature; death in its approach will be terrible, like a Serjeant at Armes to apprehend a rebel in his act of rebellion, and ſtraightwayes to hale him before the Kings Bench,

Pſal. 7. 12, 13. 4. There is no coming to heaven, without this change; as lepers under the Law, were not admitted into the aſſemblies of the people of God, before they were cleanſed from their leproſie, So there will not be admiſſion into the aſſembly of the firſt-born in heaven, untill you be cleanſed from your ſins; and all your preſumptuous thoughts of ſalvation, without cleanſing the heart and converſation, are but vain imaginations and groundleſs phantaſies, *Jer.* 4. 14. *O Jeruſalem, waſh thine heart from wickedneſs, that thou mayeſt be ſaved: how long ſhall thy vain thoughts lodge within thee?*

Uſe 3. For confort to all ſuch, in whom God by his Word and Spirit has wrought a real change from their former vain and ſinful converſation: be of good comfort, he who has begun the good work of grace in thy ſoul, will finiſh it untill the day of Jeſus Chriſt, *Phil.* 1. 6. he is the wiſe builder, and will perfect his work of free grace begun in thee in this life: though thy knowledge of God, and of thy happineſs in him be but in part, yet in the other life it will be full, like the light of the Sun at noon-day, 1 *Cor.* 13. 12. Now thy knowledge is mediat, as through a latteſſe; then ſhall it be immediat and intuitive, 1 *Joh.* 3. 2. *we ſhall ſee him as he is.* In this ſtate of grace, our will is not only mutable by nature, but alſo of a mutable condition, even after we are in a ſtate of grace,

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and has a proneneſs and liberty unto evil; but in heaven our will ſhall be of an immutable condition, fixed alwayes upon God, and ſubordinat unto his will neceſſarily, yet moſt freely, without all force and co-action; for then it will be our meat and drink to do the will of our heavenly Father: then there will be perfect purity in the affections, we ſhall be preſented to the Father altogether faultleſs, *Jude* Epiſt. 24. then ſhall there be full joy and everlaſting delight in God himſelf the ſupreme *good*. There will be an everlaſting calm in the conſcience, not ſo much as an air of temptation, or whiſper of any inordinat motion; and all the members of the body will be weapons of righteouſneſs, like veſſels in the temple above, wholly conſecrat to God. Therefore, let the children of God in all the outward changes they ſee in this unconſtant world, and in ſome inward changes they feel now and then in themſelves, in reſpect of their ſpiritual condition, yet hold faſt their confidence in God, and rejoyce in the hope of that unchangeable condition that abides them in heaven.

Queſt. Some will ſay, I have a purpoſe to change, and have ſome wiſhes for it, as a thing neceſſar in this life, before I can be changed into that ſtate of glory in that other life: but ſeing this change is not ordinarily upon a ſudden, (as was that of *Paul*) what ſhall I do, as previous in order to ſuch a change? *Anſ.* 1.

Thou would be first, from the threatnings of the Law, convinced of thy extreme danger, if thou be not changed from thy former evil wayes, *Psal.* 7. 11, 12, 13. and thou must believe the faithful promises of such benefits, as will attend thy change, to wit, peace of conscience in this life, *Psal.* 119. 165. *Gal.* 6. 16. and eternal happiness in the life to come, *Ezek.* 18. 21. *Rom.* 8. 13. 2. Thou wouldest observe, according to the threatnings of God, his sad judgements accordingly falling upon some sinners, that were obstinat and would not change from their former evil wayes: some drunkards have been taken away suddenly, others cloathed with rags, and made visible documents of the revenging justice of God against excess and riot: Likewayes some unclean persons have been seen pyning away in vile diseases; and others of them brought to a morsel of bread through the whooriſh woman: Thou who art a drunkard or harlot, observe this, and change thy way, lest a worse thing befall thee, who has the advantage of such a severe warning from others; it was said to *Belshazzar*, Dan. 5. 22. *And thou his son, O* Belshazzar, *hast not humbled thine heart, though thou knewest all this.* 3. Observe also some changes in thine own outward condition: It may be thou hath met with some sad dispensations from providence, when thou was running in the excess of riot; which were like the Angels oppositon unto *Balaam*

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in his way to *Balaak*: make good use of such sad occurences; before wrath be poured forth upon thee in the great day, even to the uttermost; and harden not thine heart against such warnings, *Job* 9. 4. *God is wise in heart, and mighty in strength: who hath hardened himself against him, and prospered?* If God at any time has changed thine adversity into prosperity, observe it, and let the riches of his bounty lead thee to Repentance, and to a change from thy former evil wayes, and say, as *Ezra* 9. 13, 14. *Seing that thou our God hath punished us, less then our iniquities deserve, and hath given us such deliverance as this; should we again break thy commandments?* 4. Be thou resolute against all the impediments of a future change; especially against the bitter mockings of such, as sometimes were thy profane companions in iniquity; who will speak all manner of evil against thee, after thy change, because thou wilt not run with them to the same excess of riot, 1 *Pet.* 4. 4. they will possibly call thee a vile hypocrite: but labour thou to be of a sound and honest heart, in all manner of conversation, exercising thy self (as *Paul* did, *Act.* 24. 16.) to keep a good Conscience void of offence both toward God and man, in all things willing to live honestly. *Heb.* 13. 18. then shalt thou not need to be ashamed of thy fair profession, *Ps.* 119. 80. *let my heart be sound in thy statutes; that I be not ashamed.* 5. Be thou also resolute against

the counsels of the evil men, who would pervert the right ways of the Lord, and draw away thine heart from entring into them; as *Elimas* the sorcerer would have drawen away *Sergius Paulus* the Deputy, from the way of the Christian Faith, *Act.* 13. 10. but resist thou such evil suggestions at the very first, as our blessed Lord did the counsel of *Peter*, Mat. 16. 23. 6. Be thou resolute against discouragements suggested by worldly men, to hinder thee from the way of Godliness, and going forward into that heavenly *Canaan*; as the unfaithful spies did discourage the Israelits, from going to that earthly *Canaan*, *Num.* 13. 32. They alledge the way of Godliness is a melancholious and comfortless course of life; whereas, on the contrary, true joy and mirth comes to the soul after our change and conversion, *Luk.* 15. 32. *It was meet, that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.* The *Eunuch*, after his conversion to the Christian Faith, went on his way rejoycing, *Act.* 8. 39. 7. In order to thy future change, thou must believe that infallible proposition, *If we change from our former evil ways, God will turn from his wrath and pardon the iniquity of our former evil wayes*, Isa. 55. 6, 7. *Jer.* 18. 7. for a man will not change his way, unless he think to be the better, and happier by the change. 8. Lastly, thou must be frequent in prayer to God, that he would produce this happy change

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in thee; for though a man by a general concourse of divine help, may do some Acts previous to the special change and conversion, from the state of Nature into Grace, yet can he not without the concourse and strong influence of the special help of supernatural Grace, change himself from the state of nature into the state of grace, *Jer.* 13 23. *Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.* Although some previous dispositions be ordinarly antecedent in order of time; yet are they not the causes of our change and conversion; which is wrought and brought forth by the invincible grace of God, changing and inclining our will to the obedience of his holy will; *Jer.* 17. 14. *Heal me O Lord, and I shall be healed; save me, and I shall be saved. August.* citing this place, saith well, "In vain do vain "men say, I will heal my self; no, saith he, let "us say, heal me, O Lord, and I shall be healed. *Jer.* 31. 18. *Turn thou me and I shall be turned.* He preveens us by his grace, and makes us willing, and thereafter followeth us also with his grace, lest we should will in vain.

Observ. 3. A true and real change from the state of corrupt Nature, unto a state of Grace, is visible and evident in these four effects, held forth in the text, 1. A communion and fellowship with the godly already converted, *They shall dwell with the Lamb*, &c. 2. A chearful submission to the Word of God, though preached by

weak men, *A little child ſhall lead them.* 3. Honeſty and righteouſneſs in their purchaſe, and contentment with their own portion, *The Lyon ſhall eat ſtraw like the Ox.* 4. Peaceable-mindedneſs and a meek converſation, *They ſhall not hurt nor deſtroy in all my holy mountain.*

1. *Evidence.* Sincere and real Converts will delight themſelves moſt in the ſociety of the godly; becauſe they are forbidden to have any intimat fellowſhip with the ungodly, 1 *Cor.* 5. 11. *If any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch an one, no not to eat.* 2 Theſ. 3. 14. *If any man obey not our word by this Epiſtle, note that man, and have no company with him, that he may be aſhamed.* It was the care of the Saints on earth, to ſhun the company of the ungodly, *Pſal.* 26. 4. *Pſal.* 101. 7. The holy Evangeliſt *John*, would not go into the ſame Bathe, where were the blaſphemous Hereticks *Ebion* and *Cerinthus*: but contrariwiſe it was their cuſtom to frequent and delight in the company of ſuch as feared God, *Pſal.* 16. 2. *Pſal.* 119. 63. *Act.* 9. 19. *Then was Saul,* (to wit, after his converſion) *certain days with the Diſciples, which were at Damaſcus.*

Queſt. 1. Is it unlawful in any caſe to keep communion and company with wicked men? *Anſ.* 1. It is not ſimply and altogether unlawful; for then muſt we needs go out of the world, 1 *Cor.* 5. 10.

5. 10. A natural communion with them, in things neceſſary for this preſent life, is very lawful: *Abraham* and *Iſaac* went to *Gerar* and *Egypt* in time of famine: and our bleſſed Lord ſent to *Sibar*, a village of the Samaritans, for bread. 2. A civil communion in things neceſſary for our well-being, is alſo lawful; as commerce and trading with wicked men: thus *Solomon*, 1 *King.* 9. 26. did keep a communion and commerce of trade with the Heathens of the Eaſtern *India*: Likewiſe a communion and aſſociation in war for defence and ſelf-preſervation; or for the recovery of things unlawfully taken by uſurpers and oppreſſours, is very lawful for the Magiſtrate and Ruler of the people: *Abraham* joyned in confederacy with *Aner*, *Eſhcol* and *Mamre*, though Canaanites, for the reſcuing of *Lot*, *Gen.* 14. It is lawful alſo for the preſerving of the publick peace, and their own privat peace: *Iſaac* made a Covenant of peace with that Heathen King *Abimelech*, *Gen.* 26. 31. And *Nehemiah* ſought a Paſs for ſafe conduct and protection from *Artaxerxes*, *Neh.* 2. 7. Providing alwayes ſuch confederacies be without any condition prejudicial to Religion, or to common honeſty: It muſt not be on ſuch like conditions, as were theſe whereupon peace was offered to Iſrael by *Nahaſh* the Ammonite, 1 *Sam.* 11. 2. 3. There is a lawful outward Church-communion with wicked men, in the outward ordinances, as in hearing

hearing the Word, praying, praiſing, and receiving the Sacrament: *Iſhmael* was circumciſed as well as *Iſaac*; and *Simon Magus* was baptized, as others alſo were in *Samaria*. We may not ſeparat from the Church, becauſe poſſibly through the negligence of the Spiritual Rulers, profane and ſcandalous perſons are admitted to the holy Sacrament: The Angel of *Pergamos* and *Thyatira*, is reproved for tolerating vile and ſcandalous perſons; notwithſtanding the people of theſe Churches are not required to ſeparat from the Church, *Rev.* 2. *Cyprian. Lib.* 3. *Epiſt.* 3. "Although (ſaith he) there "ſeem to be tares in the Church, yet thou "muſt not ſeparat from it; but labour by all "means, that thou thy ſelf may be good grain. *Auguſt. Epiſt.* 48. to *Vincent.* "Good men "(ſaith he) are not to be forſaken for evil "mens ſake; but evil men are to be tolerat "for good mens ſake: And this he proveth, 1. From the example of the Prophets, who ſpake much againſt the people of Iſrael, and yet did communicat with them in the holy Ordinances. 2. From the example of Chriſt, who did tolerat *Judas*. 3. From the example of holy *Cyprian*, who did tolerat the covetouſneſs of his Colleagues; and yet not forſake communion with them in the ſacred Ordinances. Such toleration is not an approbation of thoſe whom they tolerat: it is ſimply unvoluntar, as the toleration of the tares, *Mat.* 13. but voluntar,

luntar, only in respect of a care to preserve the wheat: Thus *David*, for preserving the publick peace, did tolerat the sons of *Zerviah*, but did not approve them in their head-strong courses: It is true, we must have no communion with wicked men and workers of iniquity, as such, in their evil works, *Eph.* 5. 11. Though we should not have communion even with the godly in their sinful infirmities; yet we must not for these break off fellowship with them, *Gal.* 6. 1. And we should follow them and their example in all things, wherein they are followers of the Lord Jesus Christ, 1 *Cor.* 11. 1.

Quest. 2. Wherein stands our spiritual Church-communion with the godly? *Ans.* It stands, 1. in our partaking the same outward holy Ordinances, *Heb.* 10. 24, 25. *Let us consider one another to provoke unto love, and to good works; not forsaking the assembling of our selves together.* 2. In having the same common priviledges, as one heavenly Father, one Head, one Spirit renewing them, one common inheritance purchased and reserved in Heaven for them; for which cause all believers are said to be συγγενεις, *kinsmen*; συσσωμοι, *of one mystical body*; συγκληρονομοι, *fellow-heirs*, *Eph.* 2. 3. In mutual Christian duties; as in loving one another, *Gal.* 5. 13. *Eph.* 4. 2. *Forbearing one another in love*: not breaking fellowship for infirmities: *Paul* reproved *Peter* to his face boldly, but did not break off Christian communion with him, *Gal.*

2. 14,

2.14. *Cornelius* and *Cyprian*, lived in Christian fellowship and communion all the days of their life, notwithstanding some difference in judgement. The spiritual duties of Christian love for mutual edification, we have set down, 1 *Thes.* 5.11, 14. 4. In a sympathy and fellow-feeling, 1 *Cor.* 12. 26. As in the natural body there is a sympathy between the brain and the sinews, between the stomack and the reins; so there is a mutual sympathy between the members of the mystical body of Jesus Christ; they will be pained at the heart with godly sorrow for the failings of one another, 2 *Cor.* 11. 29. *Who is weak, and I am not weak? Who is offended, and I burn not?* They will rejoice in the spiritual good of one another, *Job. Epist.* 3. 4. There will be a sympathy of sorrow in their outward calamities, by condoling one with another, 1 *Pet.* 3. 8. A rejoycing and congratulation in outward prosperity, *Phil* 2. 27, 28. 5. In a mutual supply of spiritual wants and defects, 1 *Pet.* 4 10. *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.* He that hath more of zeal, will stir up another that hath more of knowledge, but less of zeal: and he that hath more of knowledge and prudence, will advise another that hath more of zeal, but less of knowledge and prudence: Likewise there will be according to their abilities, a supply in bodily wants, 2 *Cor.* 8. 14. as was seen in godly

ly *Cornelius*, *Acts* 9. 10. otherwise there is not any sincere love of God notwithstanding any great show in profession, 1 *Joh.* 3. 17. *But whoso hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*

Use 1. For admonition, as ye would show your selves true converts, bewar of intimat and frequent fellowship with profane and ungodly men, 1. Because evil company corrupts good manners, 1 *Cor.* 15. 33. *Joseph* learned in the Court of Egypt to swear by the life of *Pharaoh*: It is said, (*Prov.* 22. 24, 25.) *With a furious man thou shalt not go, lest thou learn his ways, and get a snare to thy soul.* As contagion comes by looking upon sore eyes, so infection taketh hold upon many from their beholding the evil example of others; for thou art more ready to comply with their corruption, then they are to follow any grace or virtue that is in thee: thou hath corruption dwelling in thy mortal body, which is ready to correspond with them, and to concurr in their works of darkness; but they have not grace in them to correspond with thee in gracious dispositions or actions. 2. Through their evil company, thou may be in danger of a temporal judgment, as was good *Jehoshaphat*, 2 *Chron.* 18. 31. Yea not only in danger, but also involved in the same common calamity with them, as was righteous *Lot*, Gen. 14. 12. 3. By thy

thy intimat fellowſhip with prophane men, thou doth great prejudice to thine own good name and reputation: for, others ſeeing or hearing of thy fellowſhip with them, cannot but think thou art like unto them, as birds of one feather flocking together: but thou ſhouldeſt conſider, that next to a good Conſcience, a good Name is to be ſought and preſerved, *Prov.* 22. 1. *a good name is rather to be choſen than great riches, and loving favour rather than ſilver and gold.* Silver and gold may be loſt and recovered again; but a good name once loſt, is not eaſily recovered; it will coſt a man more pains and labour to recover it, then it would coſt him to have preſerved it: It is compared to precious oyntment, *Eccleſ.* 7. 1. *A good name is better than precious oyntment.* It is more precious and fragrant than oyntment; yet evil company is as a flee in the oyntment, ſpoils it and makes it unſavoury. 4. It is the will of God thou ſhouldeſt abſtain not only from the ſubſtance of evil; but alſo from the circumſtances, and appearances of evil, 1 *Theſſ.* 5. 22. *abſtain from all appearance of evil.* 1 Joh. 5. 21. *keep your ſelves from idols.* Not only from the act, but alſo from the object of idolatry: therefore the Lord would not have the people of Iſrael plant a grove of any trees near unto the Altar of the Lord, *Deut.* 16. 21. leſt it being too nigh, the people might creep into the groves, and there ſin againſt the Lord: for, it becometh

Chriſtians

Chriſtians to walk circumſpectly, even before the world; a chaſte and honeſt converſation becometh well the Spouſe of Chriſt; *Ceſar* ſaid, it became *Ceſars* Wife not only to be honeſt in deed, but alſo to be free from all occaſion of ſuſpition: how much more doth it well become all eſpouſed to Chriſt, to walk humbly with God, and without offence before men? 5. The man, who without a call doth frequent evil company, provokes God to leave him, and to give him over unto the evil counſels and temptations of ſuch evil company: therefore, godly men, though never ſo reſolute, yet ſhould they not, without a call from God, (as *Joſeph* and *Daniel* had for their being in *Egypt* and *Babylon*) caſt themſelves into the ſnare of evil company; no man neareſt to danger by his own free option, is long ſafe; no wiſe Mariner in time of calm, ſhould caſt anchor hard by a rock, for he knoweth not how ſoon the ſtorm may ariſe, and daſh the Veſſel againſt the rock. It was the wiſdom of chaſte *Joſeph*, not to abide privatly in one and the ſame room with that ſhameleſs woman, *Gen.* 39. 10.

Uſe 2. For exhortation, to frequent moſt the company of ſuch as fear the Lord; becauſe, 1. their good example and inſtruction may be unto thee a reſtraint from evil doing, as good *Jehoiadah* was to *Jeboaſh* for a long time, 2 *King.* 12. 2. 2. It may hold off a judgement temporal even from wicked men; if there had been

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but ten righteous perſons in *Sodom*, it had been ſpared for their ſakes; yea, (*Gen.* 19. 22.) the Angel ſaid, he could bring no judgement upon it untill *Lot* was firſt gone out of it. 3. The company of the godly, through Gods bleſſing, may do much good unto thee by their good example and counſel, *Prov.* 13. 20. *He that walketh with wiſe men ſhall be wiſe.* This may be clearly ſeen in the godly ſervants of *Abraham* and *Cornelius* the Centurion, *Gen.* 24. *Act* 10. 7. by their religious ſpeech and dialect, ye may eaſily diſcern they have been bred in the company of theſe who feared God; yet ſometimes it may be otherwayes, contrary to the good example and inſtructions of the Maſters of the families; for in *Davids* company, there was an *Achithophel*; in *Eliſha's*, a *Gehazi*; and even in Chriſts own company, the Traitor *Judas*.

The ſecond evidence of a real change and of true converſion, is a willing ſubmiſſion to the Word of God in the miniſtry of his weak Servants, ſubjected to the like paſſions as we our ſelves are, *a little child ſhall lead them*: theſe that are led by another, have firſt life within them; So men are firſt quickened by the life of faith through the Word by the Spirit, and thereafter they are eaſily led by the Miniſters of Jeſus Chriſt, unto duties revealed by God in the holy Word, *Joh.* 10. 27. *My ſheep hear my voice, and I know them, and they follow me.* By the Spirit of God working effectually with the

Word

Word, they are firſt made ſheep, and thereafter they follow him in the way of obedience to his counſel and direction, *Rom.* 6. 17. *God be thanked that ye were the ſervants of ſin; but ye have obeyed from the heart, that form of doctrine which was delivered to you*: becauſe the Word of God, by the Spirit, puts a ſtamp and impreſſion upon their ſpirits, as the printing-iron doth upon the paper, that a man may ſee therein the very letter of the Type it ſelf; this is ſignified in the Original, εἰς ὃν παρεδόθητε τύπον διδαχῆς: this ſubmiſſion in believers is by the aſſent of faith in their minds to the Word, as the infallible truth of the God of truth, and by love in our hearts to it, as the good and righteous Word of God, which is able to ſave the ſoul of the believers, 1 *Theſ.* 2. 13. *Ye received the Word of God, not as the word of men, but as the Word of God.* And withall, there is an honeſt purpoſe of heart to obey the direction of the Word in practical duties, *Luk.* 8. 15. *That ſeed on the good ground, are they, which in an honeſt and good heart, having heard the Word, keep it, and bring forth fruit with patience.* Rom. 16. 19. *Your obedience is come abroad unto all men.*

Uſe 1. For conviction and reproof of many viſible Profeſſors, who by their willful diſobedience, and rejecting the counſel of the divine truth, declare themſelves in effect not yet truly changed and converted from what they were

formerly; ſome flatly reject the Word, as theſe Jews, *Jer.* 44. 16. others ſpeak fair, but prove indeed like the young fair-ſpoken ſon, *Mat.* 21. 31. *He ſaid, I go Sir, and went not.* How many in time of ſad affliction, confeſs their ſins, and profeſs a purpoſe of amendment as *Pharaoh* did? *Exod.* 9. 27, 28. but all theſe profeſſions and appearing reſolutions, are like the morning cloud, and as the early dew, ſoon dryed up with the heat of a new temptation, *Hoſ.* 6. 4.

Queſt. It may be asked, what is the cauſe that men do not ſubmit to the counſel of the Word of God? *Anſ.* 1. Their deadneſs and abſolute want of the life of grace; they are dead in their ſins, and dead men cannot be led: it is true, ſome time as dead men, they may be carryed on by the example of others, to ſome outward performances, as *Simon Magus* was baptized with others; but they are not truly led as men living by a principle of faith within themſelves. 2. Pride is a cauſe of that diſobedience; for as humility is the mother of obedience to the Word of God, *Mat.* 11. 5. *The poor in ſpirit receive the Goſpel*; So pride is the mother of diſobedience to the Word, as was ſeen in thoſe proud civil Rulers, *Jer.* 43. 2. and in theſe Eccleſiaſtick Rulers, *Joh.* 7. 48. 3. Ambition and vain-glory makes men to reject the counſel of God, *Joh.* Epiſt. 3. *Diotrephes, who loveth to have the preheminence among them, receiveth us not.* 4. Covetouſneſs and worldly-mindedneſs,

mindedneſs, *Matth* 13. 22. *The care of this world, and the deceitfulneſs of riches, choak the Word.* As thorns draw away the ſap of the earth from the good ſeed, that it groweth not; ſo the thorny cares of the world, do draw away, or at leaſt weaken mens affection toward the Word, and makes them to mock at the word and counſel, which croſſeth their worldly intereſts, *Luk.* 16. 14. *And the Phariſees alſo, who were covetous, heard all theſe things; and they derided him.* 5. An obſtinat love to one idolluſt or other, draweth the heart away from God and from his Word, *Joh.* 3. 19. *This is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil.*

Uſe 2. For exhortation to ſubmit unto the Word of God in the mouth of his Miniſters, 1. Thy hearty ſubmiſſion, is a comfortable evidence of thy regeneration; for, men who follow their leader, have life; walking by the Spirit according to the direction of the Word, is a ſure evidence of a Spiritual life in us, *Gal.* 5. 25. *If we live in the Spirit, let us alſo walk in the Spirit.* It is an evidence of our Adoption, *Rom.* 8. 14. *For as many as are led by the Spirit of God, they are the ſonnes of God.* 2. Conſider, God is thy ſupreme Lord and law-giver, therefore thou ſhould ſubmit to him who is infallible and moſt juſt, even by an implicit faith and obedience, as *Abraham* obeyed and he went

out, not knowing whither he went, *Heb.* 11.8. Thou ſhouldeſt alſo, without all murmuring and fretting, ſubmit to judgments threatned in the Word, or inflicted in the courſe of divine providence, as *Eli* did, 1 *Sam.* 3. 18. and *David* 2 *Sam.* 15. 26. He is the abſolute Lord, and giveth not an accompt of his matters to the children of men, *Job* 33. 13. 3. Without this ſubmiſſion by faith and obedience, the Word will not profit us unto the Salvation of our ſouls, *Heb.* 4.2. *The Word preached, did not profit them, not being mixed with faith in them that heard it.* As meat not received, or not retained in the ſtomach, doth not nouriſh. 4. Conſider in time, if thou wilt not ſubmit willingly to the word of his righteous command, thou ſhalt one day, mauger thy will, be ſubjected unto that puniſhment threatned in the Word againſt the diſobedient and obſtinat, *Take the unprofitable ſervant*, &c. *Matth.* 41. 46.

Object. But I have a prejudice againſt the Leader and Miniſter, I am not ſatisfied with the manner of his entry; therefore I cannot ſubmit to him as my Leader. *Anſw.* Although there were ſome defect (as thou apprehends) in the manner of his entry; yet conſider well every defect about the adminiſtration, even of divine Ordinances, doth not make them void and null: there was a defect in the high prieſt, his entry, in our Lord's time, wherein it was annual, and the inveſtitour was by the Roman Deputies,

Deputies, and yet our Lord did not reject them upon that accompt: there was in *Auguſtin's* time, a defect in the ordination of ſome Miniſters, who formerly had been ordained by the *Novatians*: yet when theſe Miniſters afterward were received into the Communion of the Orthodox Church, they were not of new ordained again; *Auguſt. Lib.* 2. againſt *Parmen.* chap. 13. "If Miniſters (ſaith he) return to the Com-"munion of the true Church, they are not to "be reordained; but as their baptiſm, ſo their "ordination remaineth intire. He ſpeaks of ſuch, as had been baptized or ordained by the *Novatians*, with whom remained the ſubſtance of theſe ordinances, though in ſome circumſtances, there was a defect: It is true, the baptiſm adminiſtred by the *Paulinianiſts*, being *Anti-trinitaries*, was by the Orthodox Church, thought null and void; as alſo the ordination by them; as was declared in the firſt Council of *Nice*. Yea, it is well known, that ſome of our learned and worthy Reformers, received ordination from the Church of *Rome*; and yet the reformed Church did heartily reverence and ſubmit to the Word of God preached by them.

Uſe 3. For direction what to do in order to ſubmiſſion, 1. Purge thine heart by repentance from noyſome luſts; as the body is purged from obſtructions, that it may grow by wholeſome food; ſo the ſoul muſt be purged from noyſome affections, that many a time obſcure

the judgment, and disturb the will: the soul must be purged from malice, from guile, from hypocrysie, from envy, from evil speaking, 1 *Pet.* 2. 1, 2. Purge it from malice, which is as canker, and abundance of choler, eating up some children, and hindring them to grow; Purge from guile, because the deceitful man is an enemy to the word of truth, as was *Elymas*, a man full of deceit, *Act.* 13. Purge from hypocrysie, because the hypocrite is an enemy to the word of light, that taketh the vizorn off his face; and this discovery galleth him to the heart, as was seen in the Pharisees, *Mark.* 12.12. Purge from envy, because envy is as soreness of the eyes, and hateth the light, *Joh.* 11 48. Purge thy soul from evil speakings, because thy evil speaking of the Minister unto others, doth great prejudice both to thy self and to others; it puts thy heart out of that frame of meekness required, for receiving the ingrafted Word, *Jam.* 1. 21. and he that speaketh lyes of the Minister, begins to hate him, who is wronged by him, *Prov.* 26. 28. *A lying tongue, hateth those that are afflicted by it.* 2. Set God before thee, and hear the Word as in his sight, who one day will judge us according to that Word; thus did the godly *Centurion*, Act. 10. 33. *Now therefore are we all here present before God, to hear all things that are commanded thee of God.* 3. Labour for a humble spirit, bringing all thine imaginations and thoughts captives, to follow the Lord Jesus Christ, triumphing

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in the chariot of ſacred truth, 2 *Cor.* 10. 5. *The weapons of our warfare, are not carnal; but mighty, through God, to the pulling down of ſtrong holds; caſting down imaginations, and every high thing, that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought, to the obedience of Chriſt.* We muſt not conſult with ſenſe and humane reaſon, nor with fleſh and blood in difficult duties commanded by God; but follow the example of *Abraham*, *Rom.* 4. 19, 20. and of *Paul*, Gal. 1 16. Neither muſt we conſult with humane reaſon and Philoſophy, as our dictator in the great myſteries of the Chriſtian Faith; ſuch as are the individual unity of the divine eſſence in the three bleſſed Perſons; the eternal generation of the Son; the proceſſion of the holy Ghoſt from the Father and from the Son; the perſonal union of the divine and humane nature of Chriſt, and the reſurrection of the body in the great day: It is ground enough for us to believe the truth and reality of theſe great and deep Myſteries, that God, who cannot lie, hath revealed them in the holy Word: but we muſt be ſober in our enquiry of the manner; and although we cannot, by humane reaſoning, attain to the natural knowledge and ſcience of theſe divine truths; and although, through our infirmity and ignorance, we imagine them to be contrary to Natural and Philoſophical verity; yet, after better conſideration, we conclude, that Supernatural

tural verities, are not contrary to Natural truths; becauſe God, the prime verity, is the Author of all real verity, and he cannot contradict himſelf: only by the light of divine revelation, and the inward light of Faith, we perceive and take up theſe ſublime divine myſteries, which we cannot diſcern by the light of Natural reaſon, though never ſo refined: as the light of the ſtars, and the light of the Sun, are from God the Creator; and the light of the Sun, is not contrary to the light of the Stars; for both of them, are lightſome bodies: yet we ſee many things by the light of the Sun, to which our eye cannot reach by the light of the ſtars. Therefore let us ſubmit our faith to divine revelation in the Word, and not oppoſe the barkings of humane reaſonings againſt revealed truths: It may be well ſaid to theſe men, who Idolize humane reaſon and Philoſophy, which *Tertullian* ſaid of the Hereticks in his time, in his book of the reſurrection of the fleſh, *Chap.* 3. "Take from "them theſe things of humane Wiſdom, "wherein they agree with the *Heathens*; that "ſo they may determine their queſtions from "the Scriptures alone; and they cannot ſtand "in the debate. It may be juſtly ſaid to them, which *Auguſtine* ſaid to the *Manichees*, *Lib.* 17. againſt *Fauſt. Chap.* 3. "Your tergiverſation "and prevarication, is every way confounded: "ſay plainly, that ye believe not the Goſpel: "for when ye believe in the Goſpel what ye

"have

" have a will to; and ye believe not what ye " will; ye believe rather your ſelves then the " Goſpel. But although humane reaſon cannot conceive the truth of theſe great myſteries, yet it is our duty, without all contradiction, to believe the holy Scriptures, and by a pious and modeſt ſilencing of all humane reaſoning, to ſubmit, by faith, to the Word of God. The more ſilent humane reaſon is in theſe great myſteries, the obedience of faith is the more conſpicuous; and it well becomes humane reaſon, that is an hand-maid to Divinity, to be ſilent when her Miſtriſs ſpeaketh. *Auguſtine* frequently in his diſputes with the *Pelagians*, who did too much extol the ſtrength of humane reaſon, doth repeat this ſaying, *credam ut intelligam*: Let me once believe it is ſpoken by God, then ſhall I underſtand it to be a truth, evident in reſpect of divine teſtimony, though I ſee no evidence in the things themſelves. *Bernard Epiſt.* 190. " What is more againſt reaſon, than " to endeavour, by thy low and ſilly humane " reaſon, to tranſcend and ſurmount ſupreme " reaſon, to wit, the teſtimony of God him- " ſelf, who is the prime verity? 4. As thou would be led by the Miniſtry of the Word, come to the reading and hearing of it with an honeſt heart, that is, with a ſerious and ſincere purpoſe to obey the counſel and direction of it, though it ſhould croſs thy opinion, deſign, humour, or intereſt, *Luke* 8. 15. Thou muſt not

come,

come, as these proud men (*Jer.* 42.) who pretended a purpose to obey; but when the answer given by the Prophet, was not according to their desire and design, they in their pride disobeyed it; but come with that disposition and earnest wish, that *David* had, *Psal.* 119. 5. *O that my ways were directed to keep thy statutes!* then mayest thou be confident it shall be well with thee, both in this and in the other life, *Psal.* 73. 24. *Thou shalt guide me with thy counsel, and afterward receive me to glory.* Likewise whosoever submits sincerely to the Word of the Lord, will have a due respect unto his Ministers and Messengers, 1 *Thes.* 5. 13. For when the message is commended unto the conscience of the hearers, it makes room also in the heart for receiving the Messenger, for his Master's and the works sake: *Rebekah* was very civil and courteous toward *Abraham*'s servant, who came to suit her in marriage to his Master's Son, *Gen.* 24. and shall not believers be kindly affectioned toward the Ministers of the Gospel, who are friends to the Bridegroom Jesus Christ, and do suit them in marriage unto him? 2 *Cor.* 11. 2. *I have espoused you to one husband, that I may present you, as a chast virgin to Christ.*

Evid. 3. The third evidence of a true change and conversion to God in the days of the Gospel, is set down in these words, *vers.* 7. *And the lion shall eat straw like the ox:* that is, the man

man who before his converſion, lived like a fierce lion upon violence and rapine, who made no conſcience, what way he purchaſed his livelihood, after his converſion, ſhall forſake his unlawful way of purchaſe, and thereafter ſhall live on the fruits of his own lawful labours; as alſo he ſhall be well ſatisfied and content therewith, as his allowance from God; even as the Ox eateth ſtraw and provender, the fruit of his labours, and is well ſatisfied, and in his own manner, content therewith. From this evidence of true converſion, we infer clearly theſe two concluſions, 1. Men truly converted, will forſake their former evil ways of purchaſe by fraud or oppreſſion, and will make conſcience of the way of their purchaſe in time coming. 2. They will ſtudy contentment in their lawful purchaſe, whether it be great or ſmall.

Concluſ. 1. As a true Convert will forſake in his purpoſe and endeavour, every former evil way, becauſe he knoweth mercy from God is promiſed only to ſuch, *Prov* 28. 13. *Whoſo confeſſeth and forſaketh his ſins, ſhall have mercy.* Iſai. 55. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.* So the man, that hath been an oppreſſour or fraudulent in his dealings and bargains with others, will forſake theſe former evil ways, and make conſcience of lawful purchaſe

chaſe in time coming: this was manifeſtly ſeen in *Zacheus*, who before his converſion was an extortioner, and exactor of more than was due; but after his converſion, he reſtored four fold, and made conſcience of his purchaſe in all time coming, *Luke* 19. 8. The reaſons why true Converts do ſo, are, 1. Becauſe ſuch men know, that as they ſhould walk humbly with God, ſo they ſhould walk honeſtly and juſtly with men, *Mic.* 6. 8. 1 *Theſ.* 4. 3,6. *This is the will of God, that no man go beyond, and defraud his brother in any matter.* 2. They know that God threatens ſevere judgements againſt extortioners and defrauders, 1 *Cor.* 6. 10. 1 *Theſ.* 4. 6. 3. They know that faithfulneſs and uprightneſs, in our particular Callings and Employments, doth adorn their holy profeſſion, and ſtops the mouths of ſuch as are adverſaries to it, 1 *Pet.* 2. 15. *For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men.* And they know alſo, that unrighteouſneſs in our particular ſtations and employments, doth open the mouths of adverſaries, to ſpeak evil of our profeſſion; thereby profane men within the viſible Church, are hardened in their ſinful practices, and they ſay, Why may not they do as ſuch and ſuch great profeſſors do? Thereby men without the Church viſible, are hardened in their errour and alienation of heart, from a communion with the Chriſtian Church: therefore *Auguſtine* unto this

this queſtion well anſwereth, if it be lawful to a Chriſtian to ſpoil and rob a Jew, who is an obſtinat adverſary to the Chriſtian Religion? he anſwers, "It is no way lawful; becauſe thou "who art a Chriſtian, by ſo doing, hardens the "Jew in his errour and infidelity, and hinders "him to become a Chriſtian. Therefore it is our duty to walk in wiſdom and uprightneſs toward them that are without the Chriſtian Church, *Col.* 4. 5. remembring alwayes, the ſecond Table of the Divine Law, is the ſure Teſt, according to which is tried the ſincerity of men in the duties of the firſt Table, *Luk.* 18. 19, 20. *Acts* 10. 35. *He that feareth God, and worketh righteouſneſs, is accepted of God.* Such was the practice of ſincere Converts recorded in holy Scripture: *Simeon* was juſt and devout, *Luke* 2. 25. And *Paul* did exerciſe himſelf to keep a conſcience void of offence both toward God and men, *Acts* 24. 16.

Uſe 1. For conviction of many who have an outward form of godlineſs, and would be eſteemed ſincere Converts, and yet make no conſcience of righteouſneſs in their dealings with men, *Mic.* 6. 11. *Shall I count them pure with the wicked ballances?* The Apoſtle *Paul*, (1 *Cor.* 6. 7, 8.) will have all thoſe who profeſs their converſion to the Chriſtian faith, rather to remit of the rigor of their own right in particular debates with others, than to diſgrace their holy profeſſion by litigious pleaes: much leſs

ſhould

should Professors disgrace it by injustice in their dealings with their neighbours: The God of truth, cares not for words and phrases of piety, or for commending the Minister and his Sermon; when in the mean time their works and doings are the fruits of unrighteousness: Our blessed Lord, said to that woman, who lift up her voice, and said unto him, (*Luke* 11.27,28.) *Blessed is the womb that bare thee, and the papes which thou hast sucked*: but he said, *yea, rather blessed are they that hear the Word of God and keep it.* Holy and humble *Augustine*, on a time, hearing the people highly commending a Sermon preached by himself, said, "We tremble "at your praises, these are but leaves, we seek "fruits from you. And certainly righteous dealing with men, is a fruit of true piety toward God.

Use 2. For exhortation, to make conscience of your purchase, 1. Consider the evil and danger; if ye do otherwise, *Prov.* 28. 20. *He that maketh haste to be rich, shall not be innocent.* Jer. 17. 11. *As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool.* Wicked *Ahab* made haste to get *Naboth*'s Vineyard, but he possess'd it not long. 2. Unlawful purchase, like a noisome morsel in the stomack, doth pain and torment the conscience, when God awakes it with terrour, *Job* 20. 20. *Surely he*

he ſhall not feel quietneſs in his belly. 1 Tim 6. 9. *They that will be rich, fall into temptation and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition.* 3. Unlawful purchaſe makes a man unwilling, and afraid to die; as a thief, taken with the ſang, is unwilling and afraid to come before the juſt Judge: the unrighteous purchaſer cannot leave his evil-gotten goods with any confidence of a bleſſing upon them from God to his children and heirs: for he may know from the very light of nature, that the righteous Judge of all the earth, doth not approve the malefactors evil deeds: yea, though the children ſhould prove good and upright men, not walking in the ways of their father; yet they being poſſeſſors of his evil-gotten goods, are *in mala fide* unjuſt uſurpers; and the righteous Lord and Judge of all the earth, doth oftentimes puniſh them, or rather the memory of the unrighteous purchaſer their Progenitor, by taking the curſed thing out of their poſſeſſion. Therefore the Heathen Greek Poet *Heſiod*, from the very light of Nature, ſaid well, *μη κακα κερδεσσιν; κακα κερδεα ισα ατησιν*, *i. e.* be not given to unlawful gain, for ſuch gain is alike to great loſſes. Becauſe the unrighteous purchaſer, in ſo doing, loſeth far more, to wit, a good conſcience, and peace therein, which is better than gold or ſilver. On the contrair, conſider the good and benefit of a lawful and

righteous

righteous purchaſe, 1. There is much peace in the enjoyment of it; though it be but a little thing, *Prov.* 16. 8. *Better is a little with righteouſneſs, than great revenues without right.* Prov. 15. 17. *Better is a dinner of herbs, where love is, than a ſtalled ox and hatred therewith.* 2. Though men in this world ſhould neglect, or take little notice of a deſerving man in publick employment, who keeps a good conſcience in all his ways; yet his honeſty in his particular actings toward men, comforts and upholds him, as it did *Samuel*, when the people neglected him, 1 *Sam.* 12. 3. and as the Apoſtle *Paul*, 2 *Cor.* 7. 2. 3. The righteous purchaſer, doth at his death leave and bequeath his lawful purchaſe with confidence of a bleſſing with it from God; as *Jacob* at his death ſaid to *Joſeph*, Gen. 48. 21, 22. *Behold I die, but God ſhall be with you, and bring you again unto the land of your fathers: moreover, I have given to thee one portion above thy brethren*, &c.

Uſe 3. For direction of our deportment in our particular Callings and Employments, in order to the purchaſe of our livelihood, 1. I recommend diligence in your lawful Imployments, *Rom.* 12. 11. *Not ſlothful in buſineſs.* 2 Theſ. 3. 11, 12. *We hear, that there are ſome which walk among you diſorderly, working not at all, but are buſie bodies: Now them that are ſuch, we command and exhort, by our Lord Jeſus Chriſt, that with quietneſs they work and*

eat

eat their own bread. And the ox to whom the ſincere convert is compared here, is diligent and laborious, *Prov.* 14. 4. *Much increaſe is by the ſtrength of the ox.* 2. God bleſſeth the diligent, *Prov.* 10. 4. *Prov.* 22. 29. but the idle man is reckoned amongſt theeves, *Eph.* 4. 28. Idleneſs expoſeth a man to temptations, as of being a buſie body, 2 *Theſ.* 3. 11. of being tattlers, 1 *Tim.* 5. 13. *Cato* ſaid truly, *by doing nothing, men learn to do evil.* Idleneſs tempts a man many times to uſe baſe and unlawful ſhifts, which hath brought many men unto a ſhameful end, and in ſtead of entertaining and preſerving their life, they themſelves, through the juſtice of God, have been the ſhortners and deſtroyers of it. 3. Be thou ſober and moderat in thy deſires of the good things in a preſent world, *Prov.* 23. 4. *Labour not to be rich, ceaſe from thine own wiſdom.* Becauſe the worldly-minded wise man, thinks gain ſweet upon any terms: in a ſpecial manner, moderat thy deſires in a time of common calamity, as the Lord required *Baruch* to do, *Jer.* 45. 4, 5. *Behold, that which I have built, will I break down; and that which I have planted, I will pluck up, even this whole land; and ſeekeſt thou great things for thy ſelf? ſeek them not,* &c. 4. Be thou ſober in thy dyet, and in the uſe of things, though never ſo lawfully purchaſed; and be charitable to the indigent; this is the ordinary way wherein the Lord continues and

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oftentimes increaſeth the purchaſe, *Prov.* 3. 9, 10. *Honour the Lord with thy ſubſtance and with the firſt fruits of all thine increaſe: ſo ſhall thy barns be filled with plenty, and thy preſſes ſhall burſt out with new wine.* Prov. 11. 25. *The liberal ſoul ſhall be made fat, and he that watereth, ſhall be watered alſo himſelf.* But if a man abuſe the good things purchaſed, to pride, riot and exceſs; or if he withhold his charity from theſe in diſtreſs, he provokes God to withdraw theſe good things he hath purchaſed from him, *Prov.* 23. 21. *The drunkard and the glutton ſhall come to poverty*, &c. Prov. 11. 24. *There is that ſcattereth, and yet increaſeth; and there is that withholdeth more than is meet, but it tendeth to poverty.* 5. Be thou faithful and upright in all thy dealings with men. *Prov.* 28. 20. *A faithful man ſhall abound with bleſſings.* God will give to ſuch a man a ſafe protection, and a conſtant proviſion, *Iſai.* 33. 15. 16. *He that walketh righteouſly, and ſpeaketh uprightly, he that deſpiſeth the gain of oppreſſions, that ſhaketh his hands from holding of bribes*, &c. *he ſhall dwell on high; his place of defence, ſhall be the munitions of rocks; bread ſhall be given him; his water ſhall be ſure.* 5. In your dealings with others, whether ye be Merchant or Tradeſman, make juſtice commutative thy rule, *Mat.* 7. 12. *All things whatſoever ye would that men ſhould do to you, do ye even ſo to them*, &c. Therefore when thy heart would entice thee to ſecret gain by unlawful means,

means, and whiſper, *ſtollen waters are ſweet*; anſwer thou, and rebuke that temptation from an honeſt conſcience and principle, prompting thee to ſay, *I will not do ſo, for I would not have men to do ſo to my ſelf.*

Concluſ. 2. A ſincere Convert is content with any little portion purchaſed with a good conſcience: he is like the Ox well ſatisfied in eating the ſtraw, that groweth from his own labours, *Job* 6. 5. *Doth the wild Aſs bray when he hath graſs? or loweth the Ox over his fodder?* For the better underſtanding this point, we would know, 1. What true contentment is. 2. The grounds of it. 3. And the way how to attain it.

True contentment is a voluntar and quiet ſatisfaction to the ſoul in our preſent condition, from a chearful ſubmiſſion to the will of God, who in his wiſe providence meaſureth out our preſent condition and allowance unto us. This Chriſtian contentment hath three properties, 1. It is inward within a man himſelf, as the ciſtern; but it is from God as the efficient and fountain of all ſatisfaction and tranquility of ſpirit in his own children, *Prov.* 14. 14. *A good man ſhall be ſatisfied from himſelf.* 2. It is voluntary, 2 *Sam.* 15. 26. *Behold here am I, let him do to me as ſeemeth good unto him.* That ſpurious and adulterat contentment of ſome among the Heathens, did proceed rather from a forced ſubjection to a fatal neceſſity, or to

fortune, (as they were wont to ſpeak) than from any voluntar ſubmiſſion to divine providence. 3. True contentment is equal and uniform, to wit, in every eſtate and condition of life, *Phil.* 4. 11, 12. In proſperity it is without an immoderat deſire to have more; and in adverſity it is without murmuring or envying others their proſperity. Heathens had not contentment in every eſtate; ſome of them could endure poverty, but no ways diſgrace; as was ſeen in *Cato* and *Lucretia*, who being overcome with grief and paſſionat impatience, did make themſelves away; which unnatural fact, Heathens did call an heroick act of a great and ſtrong ſpirit; but it was rather a fit of weakneſs and impotency; becauſe ſtrength of ſpirit appeareth moſt in bearing patiently the burden of adverſity, as *Auguſtine* reaſoneth well to that ſame purpoſe, *Lib.* 1. *Cap.* 20. *of the city of God.*

Queſt. 1. May not a man lawfully deſire to be in a better condition, than poſſibly he is in for the preſent? may not a poor indigent man deſire to be in a more plentiful condition; and ſuch a deſire ſeems not to conſiſt with contentment in the ſtate of his preſent adverſity? *Anſw.* 1. A man may not deſire immoderatly another condition than the preſent, *Heb.* 13.5. *Let your converſation be without covetouſneſs; and be content with ſuch things as ye have,* &c. 2. He may not be exceſſive in his deſires, in reſpect

reſpect of the matter and object, *Prov.* 30. 8: *Remove far from me vanity and lies; give me neither poverty, nor riches; feed me with food convenient for me.* 3. A man may not uſe any unlawful means of fraud or oppreſſion for attaining the thing deſired, though never ſo good, *Prov.* 23. 6. *Eat thou not the bread of him that hath an evil eye, nather deſire thou his dainty meats.* For he that maketh haſt that way to be rich, ſhall not be innocent; ſuch fool-haſte is no ſpeed: but when God in his good providence offers lawful means for attaining a better condition, we may, yea we ſhould, make uſe of theſe means; otherwiſe it were a blameworthy negligence and unthankfulneſs to God; for ſuch gracious opportunities, 1 *Cor.* 7. 2. 21. *Let every man abide in the ſame calling, wherein he was called: art thou called being a ſervant? care not for it; but if thou may be made free, uſe it rather.* Theſe worthy godly men, *Joſeph* and *Daniel*, did not reject the great favours offered and conferred on them by heathen Princes.

Queſt. 2. May a true convert be diſpleaſed with ſad afflictions lying on him for the preſent? and if he may, How can he be ſaid to be content with his preſent condition, with which he is diſpleaſed? *Anſw.* He may be diſpleaſed with affliction as a thing bitter and hurtful to his natural condition, and yet be content with it, as it is an act of his heavenly Father's will;

the ſick patient is diſpleaſed, and hath no contentment in the potion of Medicine being conſidered ſimply; yet is he well pleaſed and content with it, as being preſcribed by the skilful Phyſician in order to his better health. Although impatient deſires to be delivered out of adverſity, are inconſiſtent with Chriſtian contentment under it: yet humble deſires of a delivery with ſubmiſſion to the good will of God, do well conſiſt with it; as we ſee in our bleſſed Lord. *Luk.* 22. 42. He ſaid, *Father, if thou be willing, remove this cup from me; nevertheleſs, not my will, but thine be done*: but we may not uſe any unlawful means for our own delivery out of affliction, as wicked *Ahaziah* did, 2 *King.* 1. yea far rather we ſhould ſay with *Job*, *ſhall we receive good at the hand of God; and ſhall we not receive evil*?

Queſt. 3. Is it a ſin not to reſt content with the meaſure of knowledge and grace beſtowed by God upon us already? and may we not deſire to have more of knowledge and grace than we have for the preſent? *Anſw.* 1. It is a ſin, if our diſcontentment with our ſmall meaſure of knowledge and grace, or our deſire to have more, proceed from the bitter root of vain glory or envy, to the end we may have praiſe with men, as we ſee others of more eminent gifts have: thus *Simon Magus* deſired the extraordinary gifts of the Holy Ghoſt. 2. As the children of God do not deſire increaſe of

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gifts and graces from any fretting diſcontentment at what they want; but rather from an humble deſire to have more of ſpiritual gifts, that thereby they may glorifie God the more, and edifie others: So they humbly ſubmit the meaſure of theſe gifts and graces unto the wiſdom and will of God; they are thankful for the little they have already received, and praiſe his free grace with *Paul*, 1 *Cor.* 15. 10. *by the grace of God I am what I am*, and withall they reach forth unto theſe things which are before, *Phil.* 3. 13.

2. The chief ground of true contentment is the favour of God, *Pſal.* 4. 6, 7. *Pſal.* 30: 5. *Pſal.* 63. 3. *Hab.* 3. 17, 18. And that the favour of God is a ſoul-ſatisfying portion, is evident from theſe reaſons, 1. That which ſatisfies the ſoul of man, muſt be a good univerſal, to give contentment unto all the faculties of the ſoul: pleaſant ſounds delight the ear, but not the eye; and pleaſant colours delight the eye, but not the ear: but a ſoul receiving God and his favour, hath an univerſal ſatsiſaction, to wit, of light to the mind, of love to the will, and of delight and joy to the affections; they have as much of the enjoyment of God as they are capable of in this life; and would have more, if they were more capable. 2. The ſoul-ſatisfying good muſt be ſuch, as is intimat to the ſoul: worldly and ſenſual objects, ſtick for the moſt part in the ſenſe and imagination;

but do not affect the reaton with any ſolid contentment; they are as *Saul's* armour unto *David*, looſe and ſhuffling: but the ſenſe of Gods loving kindneſs, is united to the underſtanding, and raviſhes the heart with joy, ſo that out of the abundance of the heart, they ſay, as *Pſal.* 103. 1. *My ſoul and all that is within me*, or that is in the midſt of me, *bleſs his holy Name.* 3. The ſoul-ſatisfying good muſt be that which is the ſupreme good; becauſe any inferiour good, cannot fully ſatisfie the deſire, ſo long as the ſoul knoweth of one ſuperiour and better: as *Moſes* was not ſatisfied with what he ſaw on this ſide of *Jordan*, until he was at the top of *Piſgah*; ſo there is not a full and compleat ſatisfaction unto the ſoul, till we come to mount *Sion*, that is above: our greateſt ſatisfaction in this life, is to enjoy God by faith, by love, by peace in the Conſcience, and joy in the heart, which are the firſt fruits of eternal life. 4. The ſoul-ſatisfying good, muſt be permanent; becauſe the very apprehenſion of a change, doth interrupt our preſent contentment, as may be ſeen in the intervals of chronical diſeaſes; the fear of returning fits, diſquiets the heart, even in time of health: all worldly objects are like a ſummer flood paſſing away, *Prov.* 27. 24. *Riches are not for ever, and doth the Crown endure to every generation?* But the gracious preſence of God is like unto the Sun, ſhining more and more unto the perfect day of our full happineſs

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in heaven, *Pſal.* 89. 33. *My loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.* Jer. 32. 40. *I will not turn away from them, to do them good.* Joh. 4. 14. *Whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt: but the water that I ſhall give him, ſhall be in him a well of water, ſpringing up unto eternal life.* John 13. 1. *he loved them unto the end.*

3. The means to attain unto true contentment are, 1. Withdraw thy heart from ſeeking or placing thy contentment in the things of this preſent world; becauſe worldly pleaſures are deceitful; riches are uncertain; and worldly honour doth evaniſh like ſmoke; for worldly glory ſhall not deſcend after a man into the grave, *Pſal.* 49. 17. 2. Make God and his favour your portion; then whatſoever be your preſent condition or portion in this world, ye ſhall have inward contentment; becauſe God himſelf is a full, unchangeable and everlaſting portion, *Lam.* 3. 24. *The Lord is my portion, ſaith my ſoul, therefore will I hope in him*; that is, depend on him alone for ſatisfaction, *Pſal.* 73. 26. *My fleſh and my heart faileth: but God is the ſtrength of my heart and portion for ever.* In all thy wants or loſſes worldly, thou mayeſt and ſhouldeſt reſt content in him, who is thy alſufficient portion, *Hab.* 3. 17, 18. *Although the fig tree ſhall not bloſſome, neither ſhall fruit be in the vines; yet I will rejoyce in the Lord, I*

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will joy in the God of my ſalvation. As a man, who hath loſt a ſmall portion put to adventure at Sea, doth yet reſt content, and rejoyceth in the ſtock he hath abiding ſure at land. 3. Be moderat in your worldly deſires of things worldly, *Prov.* 30. 8. *feed me with food convenient.* Heb. 13. 5. *Let your converſation be without covetouſneſs*, &c. Nature is content with little, *Job* 6. 5. *Doth the ox low over his fodder.* And grace is content with leſs; even in tribulations and worldly wants, it can rejoyce in God alone, *Rom.* 5. 3. *We glory in tribulations alſo.* But conceit is inſatiable; it muſt have this and the other thing alſo: Immoderate deſire of things worldly, doth procure much grief and diſcontentment, if either we be diſappointed or deprived after ſome enjoyment: how grieved was *Ahab*, when *Naboth* refuſed to give him his vine-yard which he did covet with too much eagerneſs? how did *Micah* howl (*Judg.* 17.) when he was robed of his Idol, which he coveted with ſo much blind zeal? when *Ariſtotle* was asked, By what means one might become rich? his anſwer was, if he were poor in his deſires. 4. Conſider how many better (poſſibly) every way than thy ſelf, are in a worſe worldly condition; many of the dear children of God are ſhut up in priſon, when thou with thy poverty enjoyeſt outward liberty; many of them are under languiſhing diſeaſes, when thou art in health: *Uriah* was well content to lodge

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in the open fields, when he ſaw the chief commander *Joab* thus lodged. 5. As thou wouldeſt have ſome contentment in thy worldly enjoyments, look well to the way of thy purchaſe and coming by them, *Prov.* 16. 8. *Better is a little with righteouſneſs, than great revenues without right.* Peace in the Conſcience, is like health in the body: as a man in health can be content with courſe fair; ſo peace in the Conſcience maketh an eaſie digeſtion of worldly wants and croſſes: God bleſſeth the diligent and giveth him contentment in the enjoyment of that little he hath purchaſed with a good Conſcience, *Prov.* 10. 22. *The bleſſing of the Lord, it maketh rich, and he addeth no ſorrow with it.* But a man made rich with an evil Conſcience, can have no true inward contentment in all his abundance; as at a funeral feaſt, there may be plenty of meat; but there is no mirth nor muſick with it; neither God nor their own Conſcience makes them welcome to their evil-win goods. 6. Conſider what good things thou enjoys yet from God, as well as what thou wanteth: what thou haſt, is far more than thou deſerveſt; therefore be thankful to God; and thy wants are much fewer than thou deſerveſt, therefore be content and ſubmit to his wiſe diſpenſation. 7. Conſider thy intereſt in that great gift, the Lord Jeſus Chriſt himſelf, to which all thy worldly wants are infinitly inferior; and from thence thou may be aſſured, that thy want of

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any desirable good thing in this world, doth not proceed from want of love in God unto thee, but from the riches of his wisdom and love, who knoweth what is best for his own children, *Rom.* 8. 32. *He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things?* 1 Cor. 3. 22, 23. *All are yours, and ye are Christs, and Christ is Gods.* The consideration of that everlasting Covenant of Grace in Jesus Christ the Son of God, made holy *David* content, though he knew it would not be well with his house and posterity in their worldly condition, 2 *Sam.* 23. 5. *Although my house be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things and sure: for this is all my salvation and all my desire, although he make it not to grow.* 8. Consider what thou looks for in heaven, and be content with the little thou enjoyest here in the time of thy minority: all our afflictions and wants here, are not to be compared with our abundance there, and with the glory that shall be revealed in us, *Rom.* 8. 18. This consideration and great to-look by faith, did quiet and content the hearts of the children of God, when they saw the prosperity of the wicked and the adversity of the godly in this present world, *Psal.* 17. 14, 15. *Thou fillest the belly of the men of this world with thy hid treasure; they are full of children, and leave the rest of their substance to their babes: as for me, I will behold thy face in*

in righteouſneſs, I ſhall be ſatisfied when I awake, with thy likeneſs. 2 Cor. 4. 16, 18 *For which cauſe we faint not,* &c. *while we look not at the things which are ſeen, but at the things which are not ſeen.* 9. Labour thou to be truly godly, keeping a good conſcience toward God and man; for godlineſs that hath contentment, an inſeparable companion, alwayes with it, is great gain, 1 *Tim.* 6. 6. 10. Laſtly, and above all, pray earneſtly to God to inſtruct thy ſoul in that myſtery and ſecret of *contentment* in whatſoever eſtate; for in it the Apoſtle *Paul* was inſtructed and initiated by the Holy Spirit and the good Word of God; *Phil.* 4. 11, 12. Therefore let it be thy daily prayer, *Pſal.* 4. 6. *Lord lift thou up the light of thy countenance upon me.*

Uſe 1. For admonition, to bewar of that fretting diſcontentment with our preſent condition, though never ſo low, 1 *Tim.* 6. 8. *Having food and raiment, let us therewith be content.* Becauſe, 1. this fretting diſcontentment with our preſent condition, provokes God in his juſtice to put us oftentimes to more of diſquietneſs: The people of Iſrael were diſcontent and loathed the Manna, which they had for the preſent, therefore they were diſquieted with the fiery flying Serpents, *Num.* 21. 2. Diſcontentment and ſecret grudging for diſappointment of our worldly deſires and hopes, eſpecially when we think we are in the way of duty, doth provoke

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God many times to continue, yea, and to increaſe our afflictions. The people of Iſrael were in their duty, having left *Egypt* at Gods command, yet when they repined againſt the holy command, in their apprehending of great toyl and labour in going up the hill, they were kept in the wilderneſs for the ſpace of fourty years; whereas if they had not fretted and repined, they might have come to their expected end and reſt within the ſpace of fourty days, *Numb.* 13. 34. 3. Although God ſhould grant unto a man his deſire in the time of his impatient diſcontentment, yet it is oftentimes given with a curſe, *Numb.* 11. 33. *While the fleſh*, which they ſo impatiently deſired, *was between their teeth, the Lord ſmote them with a great plague.* Therefore it ſhould be our prayer to God, to give us repentance of our frettings in times of affliction, and to recover us from theſe paroxiſms; and then if it be his good pleaſure, to eaſe or deliver us. 4. This diſcontentment, like a fretting cancer, brings men oftentimes into dangerous and hainous ſins, as to fraud, deceit, and oppreſſion: *Ahab* not content with his own poſſeſſions, oppreſſed and murthered innocent *Naboth*: Proud ambitious men, diſcontent with the condition of being privat ſubjects, and not ſo reſpected according to their fancy, are eaſily tempted to ſedition and rebellion, as was *Abſalom*: Men diſcontent and fretting under a great and long ſickneſs,

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have been ſometimes tempted to conſult with wizzards and witches, as was *Ahaziah*, 2 *King.* 1. 2. yea, ſometimes they have been tempted to ſelf-murther, as was arrogant *Ahithophel*, becauſe his counſel, which he thought an oracle, was rejected.

Uſe 2. For correcting and allaying the fits of diſcontentment, ariſing now and then, even in the hearts of the children of God, from ſome preſent ſad diſpenſations, or preſſing wants: *Abraham*, the father of the faithful, *Gen.* 15. 2. ſaid, *What availeth all that I have, ſeing I am childleſs?* Godly *Rachel* was diſcontent with her own barrenneſs, and envyed her ſiſter *Leah*: *Aſaph* had a ſharp fit of diſcontentment with the great proſperity of the wicked, and the great adverſity of the godly, *Pſal.* 73. 13. And *Jonah* was abſurd and moſt unreaſonable in his fretting and orping at the removing of the Gourd, which he himſelf never planted: ſo we ſee even the godly ſometimes have their own repinings of heart, when God, in his unblameable providence, ſometime removes what himſelf freely gave, whereas they ſhould be thankful to his rich and free bounty for the former loan; and ſubmiſſive to his wiſdom and ſoveraignty in removing what he himſelf gave. Therefore conſider, 1. Such fretting diſcontentment, doth not become thy profeſſion; thou doſt profeſs thy ſelf a child of God, and ſhould a wiſe and kindly child take the pett at

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the allowance of his wife and loving Father? Doth it not become thee rather to say, as thy elder Brother said before thee; *Joh.* 18. 11. *The cup which my Father hath given me, shall I not drink it?* 2. Thy fretting discontentment, is a questioning of the wisdom of God; who knows well what is best for his own children; of the justice of God, who is righteous in all his wayes; of the soveraignty of God; who may dispose of his creatures at his own pleasure and wisdom, *Eccles.* 7. 14. *God also hath set the one over against the other, to the end that man should find nothing after him.* The wise God, in his various providence, sets prosperity at one time against adversity, and contrariwise, as upon the earth there is oftentimes a valley and an hill joyned together: And consider; thy discontentment is a questioning the love of God, who not only chasteneth, but even sometime scourgeth his own children, *Heb.* 12. 6. 3. Look unto Christ, and this will cure thy fretting canker of discontentment: Art thou in poverty? fret not, but look to him, who being rich, became poor for us; his ordinary fare was barley loaves and a few fishes, and he had not whereon to lay his head. Art thou reproached and disgraced unjustly by men? do not thou fret and repine against providence, nor faint as one that could not live, but in the popular air: Look unto Christ, who endured such contradiction of sinners, *Heb.* 12. 3. He was called a Samaritan, a deceiver;

deceiver, a phanatick or phrantick, *Mark* 3. 21. and a complyer with *Beelzebub*; *Mat.* 12.

Use 3. For exhortation, to be content with thy preſent condition, till God in his good providence, by means of his own appointment, call thee to a better and more proſperous condition, 1 *Cor.*7.20,21. Becauſe, 1. God increaſeth his gifts and graces to contented and thankful man, as unto *Abraham*, content with *Iſhmael*, he gave an *Iſaac*; and to *Solomon*, content with the gift of wiſdom for ruling the people, he gave abundance of riches alſo. 2. Contentment with the things a man hath for the preſent, makes him to poſſeſs himſelf in patience, and to prevail over his maſterful paſſions, *Luke* 21.19. *In your patience poſſeſs ye your ſouls*. But diſcontentment and repining, doth ſo diſtract and diſtemper the ſpirit, that ſome malcontents turn hypochondriack and ſtupid, like *Nabal*; and others turn mad and furious, like *Nebuchadnezzar*, raging againſt every thing they meet with in the courſe of their life. 3. Contentment with little, preſerves a man from many ſnares and temptations; a man content with glad and honeſt poverty, is not eaſily entangled with the bait of unlawful gain; and a man content with a low degree or place, is not eaſily tempted with the wages of unrighteouſneſs unto the way of *Balaam*.

VERSE VIII. IX.

And the ſucking child ſhall play on the hole of the aſp, and the weaned child ſhall put his hand on the cockatrice den. They ſhall not hurt nor deſtroy in all my holy mountain, &c.

THE fourth evidence of true and ſincere converſion to the Chriſtian faith, is peaceable-mindedneſs, and an harmleſs converſation: In the dayes of this great change, foretold by the Prophet, men who before their converſion by the Goſpel to faith in Jeſus Chriſt, were bitter and cruel to all with whom they converſed, and were to them like aſps and cockatrices, ſhall be new creatures, and ſo harmleſs, that other Chriſtians, like ſucking or weaned children, though weak and without power to defend themſelves, ſhall not be hurt by them; and theſe Chriſtians, that were converted before them, they ſhall live without any annoyance from them: for, after their converſion, as it is ſaid in the Text, *They ſhall not hurt nor deſtroy in all my holy mountain*; that is, in the Chriſtian Church, ſo called, in alluſion to mount *Sion*, where was the Temple of *Jeruſalem*, which was the place of the ſolemn Aſſemblies for the worſhip of God: for, the Pſalmiſt,

Pſalmiſt, ſpeaking of the *Meſſias* and his kingdom, reſembleth the Chriſtian Church by mount *Sion*, *Pſal.* 2. 6. *Yet have I ſet my King upon my holy hill of Sion.* If any man from the propheſies of an Altar and Sacrifices to be in the dayes of the Goſpel (*Iſa.* 19. 19. *Mal.* 1. 11.) would inſer, there ſhall be Altars and external Sacrifices under the Goſpel, he may as well alledge, that the worſhip under the Goſpel, ſhall be upon a mountain, from this place, and from *Iſai.* 2. 2. All that can be concluded from theſe alluſions, unto the worſhip under the Law, is this; that the object of Worſhip will be one and the ſame, both under the Law and under the Goſpel, in reſpect of ſubſtance; but not in reſpect of ſome circumſtances and Ceremonies, which were to endure under the Law untill the time of Reformation by Jeſus Chriſt, Heb. 9. 10.

The Chriſtian Church is compared to mount *Sion*, 1. This mount was a Fort of the *Jebuſites* at firſt, but afterward taken by *David*, and inhabited by him: So by nature, our underſtandings, wills and affections, are ſtrong holds for errour, diſobedience and ſinful luſts, untill Chriſt the Son of *David*, ſubdue them by the power of his Word and Spirit, 2 *Cor.* 10. 4. *The weapons of our warfare, are not carnal, but mighty through God, to the pulling down of ſtrong holds, caſting down imaginations, and every high thing, that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the*

obedience of Christ. 2. Mount *Sion* was a place pleasant and delectable for situation; so the Lord delighteth in his Church and people, *Psal.* 149. 4. *The Lord taketh pleasure in his people.* Therefore they are called his *Spouse*, *Hos.* 2. 19. his *Treasure*, *Psal.* 135. 4. and his *Jewels*, *Mal.* 3. 17. 3. Although mount *Sion* was high and visible, yet sometimes it was overclouded with a mist: so the true Church, is not alike visible at all times; as may be known from *Elias* his sad complaint, 1 *Kings* 19. 14. And in the time of *Athanasius*, the world groaned under *Arianism*; and many sound believers were forced to hide themselves in caves, and there to worship God. 4. Mount *Sion* was firm and unmoveable; so the Christian Church, through the presence and protection of the Lord Jesus Christ, will continue and endure, even to the end of the world, *Mat.* 16. 18. *Mat.* 28. 20.

Quest. It may be asked at what time this prophesie of so great peace and outward prosperity in the Christian Church was fulfilled? *Ans.* 1. That universal peace in the *Roman* Empire, at the birth of our blessed Lord, in the dayes of *Augustus Cesar*, cannot be the peace spoken of here; for that was before the preaching of the Gospel unto the Gentiles; but the peace, spoken of here, is an effect of the Gospel preached and believed amongst them. 2. This Prophesie was fulfilled in part, even in the

the times of the holy Apoſtles; when perſecutors, who ſometime, like wolves, had ſcattered the flock of Jeſus Chriſt, were converted to the Chriſtian faith, and became like lambs, of a meek and harmleſs diſpoſition; as was ſeen in *Paul*, and alſo in the ſometime malicious Prieſts, *Acts* 6. 7. and many of the multitude, being ſometime like boars, enraged againſt Chriſt and his Diſciples, were by the power of the Goſpel tamed, and became of a peaceable ſpirit and converſation, giving up themſelves to be directed and guided by the Apoſtles in time coming, *Acts* 2. 37, 38. 3. Many learned Divines, think this Propheſie began to be fulfilled, *Anno Dom.* 311. in the time of the Emperour *Conſtantine* the Great; under whoſe happy reign, there was an open and peaceable profeſſion of the Chriſtian Religion, and freedom in a great part from the Heathen perſecution: at which time (as many of them think) was the beginning of the thouſand years, ſpoken of, *Rev.* 20. 3. during which time Satan, or the Dragon, was bound and reſtrained in a great meaſure from the former manner of perſecution; and they think theſe thouſand years did expire, *Anno Dom.* 1310. at the riſing of the *Ottoman* Family among the *Turks*; at which time *Aſia* was overſpread with Mahometiſm; and ſoon after, in the year 1415. *Conſtantinople* was taken by the Turkiſh Emperour *Mahomet*; and the famous Temple of *Sophia* there, was

turned to Mahometan worſhip. 4. This propheſie is fulfilled in part daily, when ſome ungodly men, who in former time hated the Church and the communion of Saints, are, by the preaching of the Goſpel, converted unto the believing of the truth, unto the love of God and his holy Commandments, and unto the ſincere love of all Saints. 5. Laſtly, It is probable (as many learned men think, who yet are not for the opinion of the Millenaries) this propheſie ſhall be more viſibly fulfilled at the incoming of the fulneſs of the Gentiles, and at the national converſion of the Jews: Becauſe theſe great and frequent wars amongſt Chriſtians, of one Nation againſt another; and ſometimes civil wars in one Nation among themſelves, are a great ſtumbling-block unto their converſion: but when this ſtumbling-block ſhall be removed out of the way by a more univerſal peace amongſt Chriſtians themſelves, then ſhall the Jews, diſperſed now thorow the world amongſt Chriſtians, joyn themſelves to the Chriſtian Church, as it is propheſied, *Iſa.* 2. 4. *Mic.* 4. 3. *Nation ſhall not lift up a ſword againſt nation, neither ſhall they learn war any more.* This univerſal peace, in all probability, will not be, untill the Goſpel be preached unto many nations that are yet in heatheniſm, according to the propheſie, *Iſa.* 19. 23, 24. at which time the incalling of the fulneſs of the Gentiles, and peace amongſt them-

themſelves, at leaſt more than in former times, will be a motive, bleſſed of God, for the in-bringing of the nation of the Jews unto the Chriſtian Church: for, it is ſaid, *In that day ſhall there be an high way out of Egypt to Aſſyria, and the Aſſyrians ſhall come into Egypt, and the Egyptians into Aſſyria, and the Egyptians ſhall ſerve with the Aſſyrians; in that day ſhall Iſrael be the third with Egypt and with Aſſyria, even a bleſſing in the midſt of the land.* Although the Chriſtian Religion, was planted in Aſſyria, in the times of the Apoſtles; for there was a Church then in *Babylon*, 1 *Pet.* 5. 13. and alſo a Church was planted in *Egypt*, in *Alexandria* by the Evangeliſt *Mark*; yet afterwards, and at this day, *Aſſyria* and *Egypt*, are overſpred with Mahometiſm: But this text of *Iſaiah*, ſpeaketh of reſtoring the Chriſtian Religion to them before the incoming of the Jews; and that after their converſion to the Chriſtian faith, Iſrael ſhall be for a third companion in a Chriſtian communion with them in the ſame Spiritual bleſſings. It is true, there will be ſtill untill the conſummation of the World, ſome wicked and malicious men, within the viſible Church, as tares mixed with the wheat, untill the day of final ſeparation: but it is probable, the chief Rulers themſelves, being converted to the Chriſtian Faith, ſhall be ſo overruled by the power of divine grace, that they will not hurt nor deſtroy in all the holy moun-

tain of the Lord; and Inferiors, who are malicious, ſhall be ſo overawed by the wiſe and powerful providence of God; and alſo reſtrained by Rulers fearing God; that they ſhall not be able to deſtroy in all the holy mountain.

That the incalling of the fulneſs of the Gentils, will go before the incoming of the Jews, appears from *Iſa.* 60. 16. *Thou ſhalt alſo ſuck the milk of the Gentiles, and ſhalt ſuck the breaſt of kings, and thou ſhalt know, that I the Lord am thy Saviour and thy Redeemer, the mighty one of* Jacob. In theſe words, the Prophet foretelleth, that the Jewiſh Nation ſhall receive the doctrine of the Goſpel from the Church of the Gentiles, converted to the Chriſtian Faith before them; and the Apoſtle ſaith, *Rom.* 11. 25. *Blindneſs in part is hapned to Iſrael, until the fulneſs of the Gentiles be come in.* Therefore it is more than probable, that the incalling of the fulneſs of the Gentiles, ſhall preceed the incoming of the Jewiſh Nation unto the Chriſtian Faith: for although ſome particular perſons, in the times of the Apoſtles, and alſo afterward, received the Chriſtian Faith; yet the incoming of the body of the Jewiſh Nation, was and is a myſtery, which God is his own good time, will explain, by bringing them into the communion of the Chriſtian Church.

Obſerv. Men truly converted to the Chriſtian Faith, will forſake their former malice and bitter diſpotion to hurt and harm others; and will

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labour to be of a peaceable diſpoſition and converſation: this is evident from *verſ.* 8, and 9. It is evident alſo from the happy change, which we may obſerve in true converts, recorded in the Word of God; as in the Epheſians, amongſt whom ſometime there were men, like wild beaſts, with whom *Paul* had an unpeaceable and fighting life, 1 *Cor.* 15. 32. but after their converſion to the Chriſtian Faith, there was a great change in them, *Epheſ.* 5. 8. *Ye were ſometimes darkneſs, but now are ye light in the Lord.* Paul was ſometimes a fierce and unceſſant perſecuter of all perſons of the Chriſtian perſwaſion; but after his converſion, he became very tame and peaceable in his moderat and Chriſtian condeſcenſion in matters indifferent, 1 *Cor.* 9. 22. *I am made all things to all men, that I might by all means ſave ſome.* Theſe convert Jews, who a little before, in their bitterneſs of ſpirit, called the Apoſtles *drunken fellows*, do change their toon, and ſay in their compellation, *men and brethren*, Act. 2. 37. The rude and ſevere Jaylor, who was officious in his ſeverity, doing more than he was required, afterward becomes more tame and peaceable, as may be heard in his civil compellation, *Act.* 16. 30. *Sirs, what muſt I do to be ſaved?*

Queſt. If it be asked, what are the means by which we may, through Gods grace, attain a peaceable diſpoſition and converſation in a particular Chriſtian Church? *Anſw.* I humbly con-

conceive, there be three ſpecial means; whereby ſuch a diſpoſition and converſation may be attained, 1. Humility of ſpirit. 2. Sound moderation in judgment. 3. Mutual forbearance in love. The humble ſpirit, is ordinarly a peaceable ſpirit and converſable in all Chriſtian duties: pride is the mother of contention and diviſion in the Chriſtian Church, *Prov.* 13. 10. *Only by pride cometh contention.* The pride of *Diotrephes*, who loved the preheminence, troubled the peace of the Chriſtian Church, and bred oppoſition unto the bleſſed and peaceable Apoſtle *John*; the pride and vain glorious ambition of privat profeſſours in *Corinth*, glorying to be called followers, ſome of *Paul*, ſome of *Cephas*, did trouble the peace of that Church; the pride of *Demetrius*, Biſhop of *Alexandria*, troubled the peace of the Church there, and the quiet of *Origen*, from his pride and envy of *Origen* his reputation amongſt the people: therefore ſaith *Auguſtine* juſtly, *In divers Churches, are divers Hereſies; but pride is the mother of them all*: On the contrair, humility is the mother of peaceableneſs, both in diſpoſition and converſation; *Paul* after his converſion, is very humble, eſteeming himſelf the chief of ſinners, and leaſt of Saints; and of a moſt peaceable diſpoſition and converſation, both by his example in becoming weak to the weak, that he might gain them; and alſo by his exhortation to others, 2 *Cor.* 6. 3. *We beſeech*

ſeech you, that ye receive not the grace of God in vain, giving no offence in any thing, that the Miniſtry be not blamed: The proud man cannot converſe peaceably with any that will not follow his opinion, but the humble Chriſtian deſires no following, but in a ſubordination to the Lord Jeſus Chriſt, the great ſhepherd of our ſouls: ſuch was the humility of the great Apoſtle *Paul*, 1 Cor. 11. 1. *Be ye followers of me, even as I alſo am of Chriſt.* Therfore it is our duty to follow the exhortation, *Phil.* 2. 3 *Let nothing be done through ſtrife or vain glory; but, in lowlineſs of mind, let each eſteem other better than themſelves.* The ſecond uſeful mean toward a peaceable diſpoſition and converſation in a Chriſtian Church, is Chriſtian moderation, *Phil.* 4. 5. *Let your moderation be known unto all men*: that theſe within the Church may follow it in their Chriſtian communion one with another, and theſe without, may fall in love with your profeſſion, and joyn themſelves to the communion of the Chriſtian Church: ſuch is the moderation the Apoſtle requires in the Corinthians, that thereby they may ſhun ſcandal and offence to theſe that are without, and may conciliat reſpect and credit to the Chriſtian Religion, by departing from the rigor of their own privat right and civil intereſt; and therefore not follow their litigious pleas before heathen Judges, who by their contentions, were deterred from imbraceing the Chriſtian Religion, as being an ene-

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my, in their opinion, to peace and humane ſociety, 1 *Cor.* 6. 7. *Now therefore there is utterly a fault among you, becauſe ye go to Law one with another; why do ye not rather take wrong? why do ye not rather ſuffer your ſelves to be defrauded?* This Chriſtian moderation appears in the uſe and exerciſe of our Chriſtian liberty in matters indifferent in their own nature, when we uſe them with ſuch moderation and reſtriction, that we give not offence to the weaker; ſuch was the great moderation in the Apoſtle *Paul*, 1 *Cor.* 8. 13. *Wherefore if meat make my brother to offend, I will eat no fleſh while the world ſtandeth; leſt I make my brother to offend.* But this moderation and reſtriction, is to be underſtood only in things within our own power; for in duties, wherein we are bound to God, or to our lawful Superiours, we may not forbear the doing of ſuch duties, becauſe ſome unneceſſarily may be grieved thereby, or others, through ignorance, may be ſtumbled; in ſuch a caſe, the offence is taken, but not given: but moderation in things of our own particular benefit, or priviledge, is very commendable, as a character of a prudent and ſober Chriſtian. This Chriſtian moderation appears alſo, in ſhunning with all circumſpectneſs, the two extreme errours diſtant from truths mediocrity: for although neutrality in matters of faith, neceſſary to be known and believed, be very deteſtable; as was the neutra-

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lity of *Gallio*, who cared for none of theſe things: and alſo that indifferent lukewarmneſs of the *Laodiceans*, is much to be blamed; they were neither zealous for the truth, nor zealous againſt it: but as Chriſtians ſhould be valiant, and in an holy zeal, contend for the faith once delivered unto the Saints, *Jud. Epiſt.* 3. ſo ſhould they decline from extreme errours, oppoſit to the golden mediocrity of truth. We ſhould beware of that extreme exceſs of Atheiſtical flattery of *Thomas Hobbs* and his followers, who blaſphemouſly affirms, that the Subjects are bound to obey the Supreme Magiſtrat his commandments, though contrary to the Commandment of God: which pernicious errour, is directly contrary to the Apoſtles, *Acts* 4.19. *Acts* 5.29. It blameth the bleſſed Martyrs of great imprudence, who were tortured, not accepting deliverance, *Heb.* 11.35. It deſtroys the very vitals of Chriſtian Religion, and is abhorred by Chriſtian Rulers; for it ſpreadeth a net before them. We ſhould alſo wiſely ſhun that other extream, to refuſe peeviſhly and frowardly obedience in matters meerly and clearly indifferent and lawful, even becauſe the Chriſtian Magiſtrat impoſeth them; as if it were a taking away of our Chriſtian liberty, wherein we ſhould ſtand faſt: But the Apoſtle in that place, *Gal.* 6. 1. ſpeaketh of our Chriſtian liberty from the bondage of the Ceremonial Law; the obſervance whereof, after the death of Chriſt, was

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not indifferent, but pernicious, *Gal.* 5. 2. *If ye be circumciſed, Chriſt ſhall profit you nothing.* The authority of the Chriſtian Magiſtrate, in commanding ſuch things, taketh not away the liberty of our judgement, as if we were bound to think them not indifferent, but neceſſary in their own nature; but it reſtricts only the liberty of our outward practice; which reſtraint, is thought expedient for the good of the Church by the Chriſtian Magiſtrat, with the advice and conſent of the Church-aſſemblies. Therefore all moderat and ſound Chriſtians ſhould reſt on that golden midſt, far diſtant from theſe two extream errours, *Mat.* 22. 21. *Render therefore unto Ceſar, the things which are Ceſar's; and unto God, the things that are God's.* And it is our duty to pray unto God, that the Chriſtian Magiſtrat may uſe his power in things indifferent and external, according to the Apoſtolical Rule, to the edification of the Church in piety and charity, 1 *Cor.* 14. 26. We would be moderat in matters circumſtantial, in matters not defined and determined by the holy Scriptures; "In ſuch things (ſaith holy *Auguſtine*) "the cuſtom of the people of God, and the "ordinances of Anceſtors, are to be counted "for a Law; and ſeing ſuch things do not im- "port any neceſſary documents of truth, we "muſt take heed, that we overcloud not the "fair face of Charity, by the tempeſt of Con- "tention, *Auguſt. Epiſt.* 86. to *Caſul.* Such was

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the moderation and peaceableneſs of holy *Ambroſe*, as he is cited by *Auguſt. Epiſt. ad Januar.* "If ye would not commit an errour, do ye, "ſaith he, what I uſe to do; for to whatſoever "Church I come, I conform my ſelf to the Ce- "remonies thereof. *Calvin, Epiſt. ad Farel.* "Concerning Ceremonies, labour with your "brethren (ſaith he) that they contend not per- "tinaciouſly with their neighbours: ſo it ſhall "come to paſs, that all things may be ours, "we our ſelves free from all, and alſo be the "ſervants of peace and concord. *Calvin, Lib.* 4. *Inſtitut. Cap.* 10. *Sect.* 32. "We muſt endea- "vour, by our outmoſt diligence, that no er- "rour creep into the Church; that no parti- "cular Church deſpiſe another for variety of "external Diſcipline: that in ſuch things we "preſcribe not to our ſelves any perpetual "Law; that we refer the whole uſe and end of "ſuch obſervancies and practices unto the edi- "fication of the Church; in which, if it be "needful and expedient, not only ſomething "may be changed, but alſo whatſoever in mat- "ter of Diſcipline hath been formerly in uſe "and obſervance with us, may be ſuffered to be "abrogated and aboliſhed without taking any "offence thereat. *Bullinger, Epiſt. ad Calvin.* (which is to be found amongſt *Calvins* Epiſtles) ſaith, "Albeit our Diſcipline doth not anſwer "in all things to yours; yet it is tempered ac- "cording to the times, places, and perſons;

"neither

" neither do our Churches therefore upon that " difference incline, that your Diſcipline ſhould " be overturned. *P. Martyr Epiſt.* to *Hooper* Biſhop of *Glocheſter*, " I am not ignorant that " the authority of Churches, whether preſent " or former, ſhould not ſo much prevail with " us, that by them the truth of the Word of " God ſhould be ſuppreſſed: for, albeit the " world ſhould be diſſolved, yet the divine truth " abides alwayes unmoveable and unſhaken: " but for matters indifferent, I think, *ſaith he*, " and contend for it as a duty, that we ſhould " neither condemn them, nor ſpeak irreverently " of them: but now, *ſaith he*, when a change " is brought into the Church in points neceſſa- " ry about Religion, and that with ſo great diſ- " ficulty; if theſe things alſo, which are in " themſelves indifferent, ſhall be held forth by " us, as in themſelves impious; thereby the " minds of almoſt all men, are ſo alienated from " us, that they will not any more ſhew them- " ſelves attentive and patient hearers of ſound " Doctrine, even about things neceſſary.

The third mean required for a peaceable diſpoſition and converſation in a particular Chriſtian Church, wherein we live for the time, is mutual forbearance one of another in love, *Eph.* 4. 3. not but we may and ſhould admoniſh one another in ſmaller errours, whether of opinion or practice, 1 *Theſ.* 5. 14. *Lev.* 19. 17. But we ſhould not ſeparat from Church-communion with

with them; especially if the errours in judgement be of smaller moment, and no ways do concern the foundation of Faith; and if the Abettors of them, be otherwayes lovers of piety, peace, and of an honest conversation, in this case, privat persons, much more the spiritual Rulers, should with all meekness and long suffering tolerat them, and according to the measure of their gift admonish them, and labour to reduce them unto the way of truth, *Gal 6. 1. If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thy self, lest thou also be tempted.* Which Apostolick precept, is diligently to be observed, not only toward men defective in some errours of conversation, but also toward others, erring simply through weakness of judgement. Such simple Errants, are tolerated, but not approven; even as we tolerat some distempers in the body, but delight not in them; yea we seek some remedies to cure them: we tolerat them as Ulcers to be cured; but we do not cut off such persons by debarring them from Church-communion, as a member affected with a Gangren: far-less should such who err out of simplicity in smaller matters, be provoked or rankled by reproaches and scoffings, lest the want of charity, meekness and prudence, prejudge them much against the true Doctrine, alienat them from the truth, and also render them more pertinacious in their way of errour;

and least of all should the Rulers of the Church, provoke them by bitterness in words, writings, or deeds; the meek Spirit of Christ and of the Gospel, becometh them well, *Luke* 9. 55, 56. 2 *Tim.* 2. 3. *A Bishop must be patient, not a brawler.* Judicious *Calvin*, is much for this forbearance, *Institut. Lib.* 4. *Cap.* 1. *Sect.* 12. "Yea, *saith he*, "some errour may creep into the "Church, either in the administration of Do"ctrine, or of Sacraments; which nevertheless should not alienat us from Church-com"munion; for, all points of true Doctrine are "not of one form. And in the same place, citing the words of the Apostle, *Phil.* 3. 15. he saith, "Doth not the Apostle sufficiently de"clare, that difference of judgement about "matters not so necessary, should not be the "matter of division amongst Christians? *Beza*, *Epist.* 24. to the *English*, residing abroad in the time of Queen *Maries* persecution, saith, "Therefore to avoid that ugly and pernicious "renting and tearing asunder of the members "in the sacred Body of Christ, we think it, *saith he*, "lawful for no man in any case to se"parat from the Church of Christ, wherein at "least the Doctrine remains sound and uncor"rupted; wherein is continued the power of "Godliness, and the administration of the Sa"craments according to the institution of "Christ.

For peace and concords sake, there would be a for-

a forbearance and not breaking of Church-communion for every fault in the life and converſation of others: for, none of the children of God, want their own failings and trippings, *Jam.* 3. 2. For ſuch failings of infirmity and inadvertency, which *Tertullian* calls, *quotidianæ incurſiones*, the daily out-falls and bickerings of in-dwelling corruption with the inner-man of grace: therefore *Auguſtine* ſaith well, "Now "do men live well, if they live without a crime; "but if any man think he liveth without ſin, "in ſo thinking, he doth not effect, that there-"by he may not have ſin; but by his preſump-"tuous thoughts he hinders himſelf to ob-"tain the pardon of ſin. Such a condition of the Church, as may be free from all ſpot or wrinkle, is to be expected in Heaven, when we ſhall be preſented faultleſs before the preſence of his glory with exceeding joy, *Jude Epiſt.* 24. Yea, we may not ſeparat from Church-communion, though groſs and ſcandalous ſinners live in it, ſo long as they are acknowledged by the Church-rulers to be members thereof, 1. Becauſe the holy and zealous Prophets in the Old Teſtament did not command the people to make ſeparation in ſuch a caſe, when *Hophni* and *Phineas*, the ſons of Eli, were a ſcandal to the people, 1 *Sam.* 2. 17. When many of the children of Iſrael, both high and low, were guilty of groſs and ſcandalous ſins, the Prophet *Iſaiah* did, according to his duty,

ſharply reprove them, *Iſai.* 1.21,22,23. yet did he not require the godly to abſtain from all Church-communion with theſe groſs offenders. 2. Albeit in our bleſſed Lord his time, the Phariſees, who had the preheminence, for the moſt part, in their Synagogues, were men void of honeſty, judgement and mercy, covetous, proud and cruel; yet the Lord himſelf kept communion with that Church, *Luke* 4. 16. *As his cuſtom was, he went into the Synagogue on the Sabbath day, and ſtood up for to read*: He commanded others alſo to keep Church-communion with them, *Mat.* 23. 2. He did ſharply reprove the Angels or Miniſters of the Churches of *Pergamos* and *Thyatira*, becauſe they did tolerat in their Church-meetings, perſons abominable in errours, both of judgement and of practice; yet did he not command privat Profeſſors in theſe Churches to ſeparat from them, and to erect Congregations apart by themſelves. 3. The Apoſtles *Peter* and *John*, who were pillars of the *Chriſtian* Church, did keep Church-communion with the Jewiſh *Church*, wherein were the Phariſees, *Acts* 3. 1. There were in the *Church* of *Corinth*, ſome who did ſcandalouſly tranſgreſs by riot and drunkenneſs, 1 *Cor.* 11. 21. yet the Apoſtles, did not require the pious and ſober *Chriſtians* among them to ſeparat themſelves from that *Church*. *Cyprian*, *Lib.* 3. *Epiſt.* 3. "Albeit there ſeem to be "tares in the Church, yet neither our faith nor "charity

" charity ſhould be hindered thereby; that " becauſe we ſee tares to be in the Church, we " our ſelves therefore ſhould depart from the " Church: it is our duty in ſuch a caſe (*be means of privat Profeſſors*) " only to endeavour " that we our ſelves may be good grain. *In a great houſe* (ſaith the Apoſtle, 2 *Tim.* 2. 20.) *there are not only veſſels of gold and of ſilver, but alſo of wood and of earth*; " but the veſſels of " earth ſhall be broken by the Lord alone, to " whom the rod of iron is given. And, *Epiſt.* 12. " Neither think ye, (*ſaith he to the* Novatians) " that by ſo doing, ye affert and maintain the " Goſpel of Chriſt, whileas ye have ſeparated " your ſelves from the flock of Chriſt, and from " peace and concord with it; when it is more " agreeable to the duty of generous and good " Souldiers, to keep their ground within their " own Trenches; and being placed there, to " do ſuch things which are for the benefit of " the publick. *Auguſtine contra Donat. & Parmen.* adviſeth theſe who live in a Church, peſtered with profaneneſs and groſs corruptions in manners, for to do theſe four things, " 1. Let us amend, *ſaith he*, what we can. " 2. What things we cannot amend, let us tole- " rat, and mourn with love to the perſons of " theſe groſs offenders. 3. Let us endeavour " to preſerve unity. 4. If thou canſt not take " away the wicked from thee, yet take evil and " wickedneſs out of thy ſelf. *Calvin Inſtitut.*

" *Lib.* 4. *Cap.* 1. *Sect.* 13. " There were ever " ſome, who out of a falſe perſwaſion of their " own perfect ſanctity, as if they had already " become aerial Demons or Spirits; they de- " ſpiſed the ſociety of all men, in whom they " perceived any humane weakneſs or frailty; " ſuch men, *ſaith he*, were the *Donatiſts*, and " at this day ſome of the *Anabaptiſts*. But as for flagitious and ſcandalous perſons, he thinks they ſhould be proceſſed and debarred from Church-communion in the holy Sacrament, untill they ſatisfie the Church, and thereafter be received again into communion: If Church-rulers neglect to cenſure ſuch ſcandalous perſons, privat Chriſtians do not ſin in receiving the holy Sacrament with them: but the Church-rulers ſin in not cenſuring them, and thereby making the hearts of the godly ſad. *Beza*, *Epiſt.* 2. ſaith, " We ſhould labour to come " our ſelves eſpecially to that holy Table with " a pure conſcience; and if coming ſo, we do " communicat in the Church with ſome mur- " derers and adulterers, yea with Turks and " Jews; the fault will not be imputed to us, " but to the Church-rulers, who admitted ſuch. *Auguſt. Tom.* 9. *Lib. de Medicin. Cap.* 3. ſaith, " We " cannot debar any man from the communion, " except he hath of his own accord confeſſed, " or hath been proceſſed and convict in ſome " Judicature Eccleſiaſtical, or Secular. Yet if that hainous ſin be known to one privat perſon only,

only, it appears he is bound, both for good to the Church of Christ, and for good to the ſoul of that guilty perſon ſinning hainouſly, in ſecret to follow our bleſſed Lord his direction, *Matth.* 18. 15, 16, 17. *If thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone; if he ſhall hear thee, thou hath gained thy brother: but if he will not hear thee,* &c. and in end, tell it to the Church.

Uſe. For exhortation, ſeing the true members of the myſtical body of Jeſus Chriſt, and ſincere Converts to the Chriſtian Faith, will be (as is propheſied here) of a peaceable and harmleſs diſpoſition and converſation, let us live in a communion of love, in peace and concord; not like wolves and ſavage beaſts, biting and devouring one another: *How pleaſant and how good a thing is it for bretbren to dwell together in unity?* Pſal. 133. 1, 2. It is both pleaſant and profitable, like the oyntment poured forth upon the head of *Aaron*; it maketh a Church fragrant, and to be well reported amongſt thoſe who behold them, or hear of them; it is profitable, like the dew of *Hermon*, it maketh the Church to grow and enlarge her borders: how pleaſant is it to ſee the houſes of one and the ſame city, conform every way one to another, as they ſay, it is in the city of *Genoa*? but how unpleaſant is it to ſee the houſes of one and the ſame city, divided far one from another; as if every man in his own pride,

would make his own houſe a Citidale? let us remember, the ſpiritual *Jeruſalem* ſhould be as a City compact together, *Pſal.* 122. 3. How unpleaſant alſo is it to ſee the ſtones of one and the ſame building, even budging and dividing aſunder one from another? Is not the Chriſtian Church ſaid to be a building in Chriſt, fitly framed together for an habitation of God through the Spirit? *Epeſ.* 2. 22. and being ſo framed together, it groweth up in ſanctification, and becometh an holy Temple to the Lord, wherein he delights to dwell: but diviſion and diſcord in the Church, is both unpleaſant and unprofitable: Contention and diviſion amongſt the rowers in the ſhip, and vain preſumption in the paſſengers, to take the oars into their own hands, greatly hinders the progreſs of the Ship in her way. What is the cauſe, the Goſpel was ſpred ſo far in the Apoſtl's time in one age only; their ſound went through all the world, *Rom.* 10. 18. and the Chriſtian Church was wonderfully enlarged? The reaſon is, they were then of one mind and heart; and the ſpiritual Guides, had nothing ſo much before their eyes, as the glory of God, that he might be known in his rich mercy and grace, and in the converſion of ſinners, that they may be ſaved; they ſought not themſelves, nor their own glory and pomp in the world, but the glory of Chriſt their Lord and Maſter; they were of one heart, and rowed one to anothers hand; they did not

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ſtrive one againſt another in a bitter emulation, but did ſtrive together, one with another in a godly emulation, for furthering the Goſpel. It is true, even in the Apoſtles times, there was diviſion in the Church of *Corinth*, 1 *Cor.* 1. 12. but *Paul* and *Cephas*, were no ways the the Authors, or Abettors of theſe diviſions; they did not foment them by their own contentions, or by bitter emulation and popular ambition: *Paul* ſharply reproved it, 1 *Cor.* 1. 13. and condemned it as a courſe not of ſpiritual, but rather of meer natural and carnal men, 1 *Cor.* 3. 4, 5. And *Peter* requires them (1 *Pet.* 2. 1, 2.) to lay aſide all prejudice, and to drink in the ſincere milk of the Word, like new born babes, who look more to the breaſt, than to the face of the Nurſe. Diviſion and diſcord in a Church, hath many times proven (as St. *Jerom* obſerved in the *Donatiſts*) the occaſion of errour and pernicious hereſie, which eats like a canker: when the ſtones are divided one from another in the building, then the rain getteth place; and though not perceived at firſt, yet in end undermyneth the wall, conſumeth the timber, and in end bringeth ruine: a ſmall lake in the ſhip, at firſt, through the joyntours of the boords, if not timouſly and carefully ſtopped, doth drown the ſhip and alſo the paſſengers. Diviſion in Churches one from another, doth entertain hereſie and the Authors thereof: What was the cauſe that great Heretick

tick *Marcion* (whom *Tertullian* calleth *murem ponticum*, the rat that did rent and consume the Church of *Pontus*) was received and kindly entertained in the Church of *Rome*, after he had been excommunicate by his own father? The cause thereof, was, that division between the Roman and African Church; for *Rome* would have appeales to be made unto them from beyond the Sea: this was the cause the Hereticks, fleeing from the Eastern Church, got shelter in the Western; that by so doing they might maintain their pretended priviledge to revise, and recognosce all causes Ecclesiastical. What was the cause, those who fled from the Western Church, were countenanced and welcomed in the Eastern? Was it not their division from the Western Church, and their bitter emulation, that thereby they might maintain their emulation of supremacy? which ambition, both in the Western and Eastern Churches, proceeded from the pride of some chief Church Rulers, both in the one and other Church. In the Eastern Church, it is true, some godly and learned men have given, and sometimes do give connivance to errour and heresie, not out of any evil intention, but out of their excess of moderation, and charitable inclination, being deceived by the insinuations of subtile Hereticks and Shismaticks; but such connivance proved oft-times very unprofitable,

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yea, exceeding harmful unto the Christian Church; because those dissembling Heretics, who seemed at first to be officious followers and flatterers of those good men, afterward when these godly men, that did tolerate them, were gathered to their Fathers, these deceivers began openly to vent, and violently to press upon others, their opinions, as doctrins and matters of Faith, which formerly they had desired to be in charity tolerated, as privat opinions: therefore we would beware of the beginnings of division, Schism and all bitter emulation; for, if ye bite, and devour one another, take heed, that ye be not consumed one of another, *Gal.* 5. 15. Let us remember and consider, for our up-stirring to live in peace and concord one with another, 1. Our God, is called the God of peace; our Redeemer, the Prince of peace; the Holy Ghost, the Spirit of peace and of spiritual Communion: and the more peaceable we are, we become the liker to our heavenly Father, to our elder Brother, and to the Holy Ghost the Comforter. 2. We are all members of one mystical body: How unnatural a thing is it, for one member of the same body to beat another? *Ephraim* against *Manasses*, and *Manasses* against *Ephraim*; it is called an eating of their own arm, *Is.* 9. 20. Such contention and division is like two sandy-stones grateing one upon the other, till they be crumbled into nothing; this fury and madness, is a great grief of heart to

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the godly and ſober-minded, and a matter of rejoicing to the common adverſaries of the truth; thereby they think to ſpoil us of the truth, and they cry out, as *Moab* did againſt *Iſrael*, 2 King. 3. 23. *They have ſmitten one another, now therefore* Moab *to the ſpoil.* 3. Conſider often and ſeriouſly, peaceable mindedneſs is an individual companion of true Religion, *Jam.* 3. 17. *The wiſdom that is from above, is firſt pure, then peaceable, gentle, and eaſie to be intreated.* Let us labour for chriſtian moderation in our Opinions and Diſputes, and decline extremities: *Baſil* the great, ſaid truly, that divers men τη αμετρια της ενδοξιας, through an immoderat deſire of oppoſing and counterpoiſing the opinoins and aſſertions of others, are oft-times drawn away from the golden midſt, and afterward cannot retire (although poſſibly they would) for fear to offend their party, whoſe opinion they have once eſpouſed. Let us beware of that too ſimple credulity to tatlers and whiſperers, who make it their buſineſs to ſeparate chief friends; but as *Solomon* ſaith, *Prov.* 25. 23. *The north wind driveth away rain, ſo doth an angry countenance a backbiting tongue.* And above all, let us pray to God for much of the Spirit of Chriſt; for he was of a meek and lowly Spirit, that he would build the walls of *Jeruſalem*, and that peace may be within her walls, and proſperity within her palaces, *Pſ.* 51. 18. *Pſ.* 122. 6, 7.

VERSE

VERSE IX.

—For the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea.

IN theſe words is ſet down, the inſtrumental cauſe and ordinar mean of this great converſion and change in their diſpoſition and converſation, to wit, the abounding and large knowledge they ſhall have by the preaching of the Goſpel of the Lord Jeſus Chriſt, whereby life and immortality ſhall be brought to light, and they ſhall know there is no name under heaven whereby they can be ſaved, but the Name of Jeſus, *Act.* 4. 12.

Queſt. It may be asked, at what time was this propheſie fulfilled? For anſwer, Conſider the Goſpel or Doctrine of the glad tidings of ſalvation in Chriſt, was a myſtery hid from the Gentiles; and other heavenly Truths and Ordinances, were communicat only to the Jews, *Pſ.* 147. 19, 20. *Rom.* 3. 2. There was not a Church among the Gentiles before the time our bleſſed Lord gave commiſſion to preach unto them, *Mat.* 28. 19. It is true, there were ſome proſelytes at diverſe times before the birth of our Lord: in time of the Patriarchs was *Melchizedeck* (though ſome think he was *Shem*) and *Job*; in *Moſes* his time, was *Jethro*;

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in *Joshua* his time, *Rachab*; in the time of the *Judges*, *Ruth*; in the time of *David*, *Ittai* the *Gittit*; in *Solomons* time, *Hiram*; and in *Jeremiahs* time, *Ebedmelech*: these were but the first fruits of the Gentiles, and drops, in comparison of that great flood of Converts foretold, *Is.* 2. 2. *It shall come to pass in the last dayes, that the mountain of the Lords house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.* After the birth of our blessed Lord, and his sending forth the Apostles, to teach all Nations, the knowledge of the Gospel did abound in many parts of the world, as the sea abounds with waters: it was foretold by our blessed Lord, that this prophesie should be fulfilled in a great part, even before the destruction of *Jerusalem* by the Romans, *Mat.* 24. 14. and it was fulfilled, *Rom.* 10. 18. *Their sound went unto all the earth, and their words unto the ends of the world.* Col. 1. 23. *which was preached to every creature, which is under heaven*: for the Gospel was preached by the Apostles, even to the greater part of the habitable world, so far as it was known at that time, according to that ample Commission given by our Lord to his Disciples, *Mat.* 28 19, 20. Therefore saith *Augustine de Civit. Dei, lib.* 22. 8. "Whosoever he be that requires miracles at "this time, he himself is a great wonder and "prodigy, who believeth not, when all the

"world

world believeth the Gospel. But before the end of the world, these Nations, which sometimes were Christian, and are now overspread with Turcism and Mahometism, as at this day *Assyria* and *Egypt*, and many Nations, living at this day in Paganism, shall be converted to the Christian Faith; and the Gospel shall be preached unto many Nations, which were not known in the dayes of the Apostles, as it is at this day, both in the Eastern and Western *India*.

Observe. The preaching, hearing and knowledge of the Gospel, is the ordinary means of conversion, and of a Gospel-like conversation. 2 *Cor.* 4. 6. *God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* 2 *Thess.* 2. 14. *God hath called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ.* This is evident from instances of divers persons converted to the Faith of Jesus Christ, and to the way of Sanctification by the preaching of the Gospel, *Act.* 2. 37. 47. *Act.* 16. 14. 33. 34. It is also evident from the denominations the Gospel getteth, as, 1. *The word of grace*, Act. 20. 32. Not only because it is sent to a Nation or People out of Gods free grace, *Matth.* 13. 11. *It is given unto you, to know the mysteries of the kingdom of Heaven; but to them it is not given.* But also by it, as the ordinar instrument, the holy Spirit worketh the sanctifying and saving grace of believing and turning to the Lord in

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all come to years of discerning, and appointed for Salvation, *Act.* 11. 21. *The hand of the Lord was with them; and a great number believed, and turned unto the Lord.* 2 Cor. 10. 4. *The weapons of our warfare, are not carnal, but mighty through God, to the pulling down of strong holds,* &c. Gal. 2. 8. *He that wrought effectually in* Peter *to the Apostleship of the circumcision, the same was mighty in me towards the Gentils.* Therefore now, in these dayes, after that this sacred instrument and testimony, is sealed and reposited by God in his Church; the pillar and ground of the truth, 1 *Tim.* 3 15. as the only authentical Record and invariable Rule of the Christian Faith: if any man shall pretend to the inward revelation of the Spirit, without or contrair to the written Word, it is Enthusiasm and a delusion of his own private spirit: neither let any man think it is enough to have the outward revelation of the written Word, without the inward operation of the holy Spirit, enlightning the understanding by Faith to perceive, and assent unto the truth revealed in the Word; and enclining the will by love to receive and retain it in the heart; for the Lord openeth both the understanding and the heart, *Luk.* 24. 45. *Act.* 16. 14. The Gospel is called *the word of life,* Act. 5. 20. Because the Gospel is the seed of the new life, 1 *Pet.* 1. 23. Faith and belief to the threatnings of the Law, is as the Plough, to rent the fallow-ground of our heart; but

Faith

Faith conceiving and embracing Chriſt in the promiſes of the Goſpel, is the ſeed of our regeration, *Jam.* 1. 18. *Of his own will begat he us, by the word of truth.* It is called *the word of reconciliation*, 2 Cor. 5. 19. Becauſe in the Goſpel, remiſſion and reconciliation in the blood of Chriſt, is offered unto all, who repent and believe in him, *Act.* 10. 43. *To him give all the Prophets witneſs, that through his name, whoſoever believeth in him, ſhall receive remiſſion of ſins.* And it is called, *The word of Salvation*, Act. 13. 26. Becauſe it is the ordinar mean of Salvation, *Rom* 1. 16. 2 *Theſſ.* 2 13. *God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth.* That the Goſpel is the ordinar mean of Converſion to the Faith of Chriſt, is evident from Reaſon, and clear conſequences from Scriptural truths, 1. Hope of life and immortality, is a ſtrong motive to turn men from the broad way, that leadeth unto death and to everlaſting deſtruction: Now the Goſpel ſheweth unto us life and immortality in Chriſt Jeſus, *Rom.* 6. 6. *Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.* 2 Tim. 1. 10. *The grace of God is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortality to light, through the Goſpel.* 2. By the knowledge we have of Chriſt, and by

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believing in him, as he is offered in the Goſpel, we are turned from an eſtate of condemned rebels, unto an eſtate of perſons juſtified and reconciled in the blood of Jeſus Chriſt, *Iſa.*53.11. *By his knowledge, ſhall my righteous ſervant juſtify many: for he ſhall bear their iniquities*, Iſa. 53. 11. 3. By the manifeſtation of Jeſus Chriſt, and by believing in him, as he is offered in the Goſpel, in all his Mediatory-offices, ſuch a deep impreſſion of his rich and free love, is put upon our ſpirits, that we are turned to a conformity unto him in our wills and affections unto the will of God, 2 *Pet.* 1. 4. *By the precious promiſes, ye are made partakers of the divine nature.* This impreſſion, is like the Spirit moving the wheels of our inner man, and making them to follow the Spirit in their motions, conform to his Word, *Ezech.* 1. 20. our hearts become like the paper ſtamped with the printing iron and receiving an impreſſion thereby, conform to the impreſſion of the Spirit by his word: and the doctrine of the Goſpel, is therefore called τυπος διδαχης, *Rom.* 16. 17. the impreſſion of doctrine.

Queſt. If the great myſtery of Redemption and Salvation in Chriſt, may be known by the light of Nature, and of humane Reaſon? *Anſw.* 1. There are means given of God, whereby all people on earth may know God in his exiſtence, and ſomething of his power, wiſdom and juſtice; as the book of Creation, *Pſal.* 19. 11.

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Rom. 1. 20. The Book of ordinary Providence, bearing witneſs there is a God, *Acts* 14. 17. *Acts* 17. 27. The Works of his extraordinary Providence, carried by report or otherwayes unto the Heathens, *Joſh.* 2. 10. The report of the ſilence of the Oracle at *Delphos*, made unto *Octavius Auguſtus*, did ſo affect him with admiration, that he cauſed erect an Altar with this Inſcription, τῳ Θεῳ πρωτογονῳ *To the God firſt-born*; by the Minut-book of mans own conſcience, which is a *vade-mecum*, ſomething of the juſtice of God, both preceptive and vindicative, is known, and was known to the Heathens from the light of Nature, *Rom.* 2. 14, 15. *When the Gentiles, which have not the Law, do by nature the things contained in the Law, theſe not having the Law, are a Law unto themſelves; which ſhew the work of the Law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another.* The Heathens knew ſomething of the revenging juſtice of God, from the great terrours upon the ſpirits of thoſe that do evil, as upon theſe wicked men, *Caligula* and *Nero*: but in all theſe Books, there was not one ſylable of the way of ſalvation by Jeſus Chriſt: that knowledge of the Law of Nature from the light of Nature, maketh them inexcuſable before God; becauſe they glorified not God, and did not all the good and moral duties they might have done,

if they had improven that light of Nature, ſo that they are without excuſe, *Rom.* 1. 20. 2. The Heathens before and under the Law, and even many at this very day, from the light of Nature, and by tradition, (as the learned *Grotius* thinks in his Book of the ſatisfaction of Chriſt) from *Noah* and from *Japhet* and *Ham*, the Progenitors of the Gentiles, as alſo from their poſterity downwards to the Heathens and Pagans at this very day, they had, and now have the cuſtom of ſacrificeing, although the Heathens, by theſe ſacrifices, did and do acknowledge from the light of Nature, the Majeſty, Sanctity and Juſtice of God, which is to be ſatisfied and appeaſed by the children of men, guilty of many iniquities; yet they did not know Jeſus Chriſt, who offered up himſelf a ſacrifice by his death to ſatisfie Divine Juſtice, and to preſerve us from eternal wrath; this is only known by Divine Revelation in the holy Scriptures, wherein we are required by faith to behold him who taketh away the ſin of the world, *Joh.* 1. 29. 3. The Heathens, by the light of Nature, knew that in great calamities, it was their duty to pray unto God for help and relief; the Mariners in the Ship with *Jonah*, being afraid in the great ſtorm, did cry every man unto his God, *Jonah* 1. 5. but they knew not Jeſus Chriſt, the alone Mediator between God and man, and therefore did not pray in his Name, in whom alone both our perſons and

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our ſupplications are accepted: the knowledge of this we have in the holy Scriptures from our bleſſed Lord, *John* 16. 23. *Verily, verily, I ſay unto you, whatſoever ye ſhall ask the Father in my Name, he will give it you.* 4. The knowlege of the work of Redemption and Salvation in Jeſus Chriſt, is only known from Divine Revelation in the holy Scriptures, *Acts* 4. 12. *Neither is there ſalvation in any other: for there is none other Name under Heaven given among men, whereby we muſt be ſaved.* This great myſtery, is only known by revelation in the holy Scriptures, *Mat.* 11. 25. our Lord ſaid, *I thank thee O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.* Mat. 16. 17. *Bleſſed art thou Simon Bar-jona, for fleſh and blood hath not revealed it unto thee, but my Father which is in Heaven.* The Incarnation of the Son of God, and the Salvation of loſt man by him, is called a myſtery, hid from the Gentiles for many ages, *Eph.* 3. 9. This ſublime myſtery, the natural man cannot know by the ſtrength of humane reaſon, 1 *Cor.* 2. 14. *The natural man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him: neither can he know them, becauſe they are ſpiritually diſcerned.* Some who magnifie the ſtrength of humane reaſon, think, that by the *natural man* in this place, is to be underſtood the *carnal man*, addicted to his ſinful deſires, which

hinder him, by the ſtrength of his own reaſon, to take up theſe divine myſteries: but it is clear from the ſeries of the ſacred Text, that *natural man*, ſignifieth one indued only with the light of reaſon; and it is ſome way oppoſed by way of diſtinction to the *ſpiritual man*, inlightened and renewed by the illumination of the Holy Spirit; as alſo, *ſpiritual man*, is taken, *Gal. 6. 1. Brethren, if a man be overtaken in a fault, ye which are ſpiritual, reſtore ſuch an one in the ſpirit of meekneſs.* *Chryſoſt.* on this place, by *natural man*, underſtandeth a man indued only with the light of reaſon, "That man, *ſaith he*, "who liveth for the fleſh, neither is "yet illuminat in his mind by the Spirit; "but only has that inbred humane wiſdom "which the Creator of all things has put into "the ſouls of men. *Grotius*, upon that place ſpeaketh thus, "The *natural man*, and the "*carnal man*, is not the ſame thing: the *na*"*tural man* is he, who is guided only by the "light of humane reaſon: but the *carnal man*, "is he who is ruled by the affections of his "body. It is true, ſome of the ancient Fathers in the Chriſtian Church, who before their converſion had been eminent Philoſophers themſelves, and had a great kindneſs for ſome of the beſt of them, as *Socrates* and *Plato*, they do ſpeak very charitably concerning their ſalvation, although they lived in Gentiliſm: yet they thought not that they were ſaved without

out ſome knowledge of Jeſus Chriſt: which they in a great latitude of charity, thought they might have in an extraordinary way without Divine Revelation in the holy Scriptures; but we ſay, as *Deut.* 29. 29. *The ſecret things belong unto the Lord our God; but thoſe things which are revealed, belong unto us.*

Object. But it appears, the Chriſtian Religion is grounded upon humane reaſon, becauſe it is called our *reaſonable ſervice*; and therefore every part of Chriſtian ſervice, whether it be in believing all heavenly truths, or in practical duties and worſhip, ſeems to be known from the light of humane Reaſon; and that Reaſon and Philoſophy ſhould be the Interpreter of Sacred Scripture. *Anſ.* No part of Chriſtian Religion is againſt humane Reaſon; but there be ſome divine and ſublime myſteries thereof above humane Reaſon, and the reach of the moſt ſubtile Philoſophy. There be ſome divine Truths (which they call *of mixt Revelation*) theſe may be known by the light of humane reaſon, and the aſſent given to them upon that ground, is called *Intelligence*, or *Science*: and they may be known alſo by the light of divine revelation; and the aſſent given to them, upon that ground, is called *Faith*: Such is the knowledge of the exiſtence of God, and of the creation of the world: ſuch are alſo diverſe moral duties, which were known by the light of nature to the heathen Philoſophers.

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But divine and heavenly Truths (which they call *of pure Revelation*) are known only by the teſtimony of divine Revelation in holy Scriptures: ſuch are, the myſtery of the Trinity, of the Incarnation of the Son of God, of the Reſurrection of the body, *&c.* As for theſe truths of a mixt revelation, they are alſo agreeable to the principles of humane reaſon and Philoſophy; as hath been made evident by learned men in their Treatiſes of the reaſonableneſs of Chriſtian Religion, by *Morney*, *Amyrald*, *Baxter* and others: but the other divine truths, both ſpeculative and practical, are known only by the light of Divine Revelation in holy Scriptures; as that practical duty of incalling of God, in the Name of Jeſus Chriſt the Mediator, *Joh.* 16. 23. *Heb.* 7. 25. That great Heathen Philoſopher *Socrates*, adviſed men well, from the light of nature, to pray for good things from the gods, and that only in the general, without limiting them to the giving of this or that good thing in particular; which they ſhould refer unto the will and wiſdom of the gods themſelves; but he could never adviſe them to pray unto God in the Name of Jeſus Chriſt the Mediator, becauſe this had not been revealed to him by the light of the holy Scripture. *Chryſoſt.* on the place, by *reaſonable ſervice*, underſtandeth ſpiritual worſhip, in oppoſition to the worſhip of God under the Law, by ſacrificeing irrational creatures: in the ſame ſenſe doth *Grotius* and D. *Hammond* interpret it.

it. In thinking, or ſpeaking of the great ſublime myſteries, which are called the *wonderful things of God*, (*Acts* 2. 11.) we would be ſober, and not meaſure them according to the ſhort rule of humane reaſon; as ſpeaketh well *Juſt. Mart.* in confuting the Greek queſtions, "We muſt not, (*ſaith he,*) meaſure the works "of God by our own thoughts and imagina- "tions; for the works of God are above our "mind, ſenſe and reaſon. *Auguſtine Enchyrid. Cap.* 4. "Such things (*ſaith he*) are to be "defended by reaſon, which either took their "beginning from the corporeal ſenſes, or were "invented by the underſtanding of the mind: "but thoſe things which we have neither "proven by the corporeal ſenſe, nor can reach "by our underſtanding, they are without all "doubting to be referred to the teſtimony of "thoſe holy men, moved by the Holy Ghoſt in "writing the ſacred Scriptures.

Object. But theſe Heathen Propheteſſes, called *Sybills*, who lived above 400 years before the birth of Chriſt, did foretell of his Incarnation, of his Birth, of his Sufferings, of his Reſurrection, and of his ſecond coming to judge the world, and that he is Jeſus Chriſt, the Son of God, the Saviour; as *Auguſtine* records, *Lib.* 18. *Cap.* 23. *of the City of God.* This Prophetical knowledge they had not from the light of Scripture, becauſe they were Heathens; and the Oracles of God were committed unto the

Jews,

Jews, *Rom.* 3. 2. and therefore it would appear, they had the knowledge of these great mysteries from the light of humane reason. *Anſ.* Some of the learned think, those Books, called the *Oracles of the Sybills*, whereof we have but some fragments by tradition from others, were deviſed and written by some zealous Chriſtian, ſuppreſſing his name, out of his affection to convert the Heathen unto the Chriſtian faith, by convincing them from their own Writings, as he gave it out: but this is not probable; for if ſuch Writings had been forged by Chriſtians, then *Celſus* and *Appion*, who lived in the time of *Origen*, and others, zealous for the Chriſtian Religion, would have objected ſuch a forgery againſt the Chriſtians, to whom theſe two ſubtil Philoſophers (well verſed in ſuch antiquitie) and malicious enemies to the Chriſtian Religion, would have objected ſuch a forgery, as unbecoming men of any Religion: Beſides, the great Heathen Poet, *Virgil*, (*Eclog.* 4.) ſpeaketh of the Propheſies of *Sybilla Cumana*, wherein ſhe propheſied of a new offſpring in his time, coming down from the high Heavens, which he miſapplyed to *Octavius Auguſtus*, reigning at that time; but is was intended by the Oracle, to declare the birth of our Lord Jeſus Chriſt, who came from Heaven, and was incarnat and born in the 52 year of *Auguſtus*: Now it is well known, *Virgil* died 18. years before the birth of our Lord, where-

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of the Oracle ſpake; though *Virgil* was not living when it was fulfilled: Therefore, following the more current opinion, we think theſe Oracles were ſpoken by theſe Heathen Propheteſſes, among which, theſe two, *Sybilla Erythræa* and *Cumana*, were the chief and more famous: We think they had their Prophetical light and knowledge of thoſe myſteries by extraordinary revelation from God himſelf, as was alſo the Propheſie of *Balaam*, an alien from the Common-wealth of Iſrael, concerning the coming and the birth of the *Meſſias*, called by him, *The Star of Jacob*, Num. 24. 17.

Queſt. If all the people of God, before, and under the Law, knew Jeſus Chriſt, and ſalvation to be purchaſed by him; for the Goſpel ſeems not to have been preached or known unto all the faithful? *Anſ.* 1. This Goſpel, or the glad tidings of Salvation by Jeſus Chriſt, was preached by God himſelf in Paradiſe unto our firſt Parents after the fall, *Gen.* 3. 15. *The ſeed of the woman ſhall bruiſe the head of the ſerpent*: It was preached to *Abraham* before the Law, *Gen.* 22. 18. *Gal.* 3. 16. *In thy ſeed ſhall all the Nations of the earth be bleſſed.* It was illuſtrat by Ceremonies, as by Sacrifices; in which reſpect our bleſſed Lord, who is the principal Subject of the Goſpel, and the body of all theſe foregoing ſhadows, is called, *The Lamb ſlain from the beginning of the world*, Rev. 13. 8. It was illuſtrat alſo by types, as *Melchizedeck*,

zedeck, the King of righteouſneſs and peace, was a type of righteouſneſs and peace through Jeſus Chriſt the King of his Church. 2. Under the Law, the Doctrine of the Goſpel was delivered by *Moſes*, Deut. 18. 15. *The Lord thy God will raiſe up unto thee a Prophet from the midſt of thee, of thy brethren, like unto me; unto him ye ſhall hearken.* And by the other Prophets, *Acts* 10. 43. *To him give all the Prophets witneſs, that through his Name, whoſoever believeth in him, ſhall receive remiſſion of ſins.* The ſacrifices under the Law, were ſhadows of the Lamb of God that taketh away the ſin of the world, *Joh.* 1. 29. Their waſhings and purifications, were ſhadows of the blood of Chriſt, that purgeth from all unrighteouſneſs, 1 *Joh.* 1. 7. Their lamps and lights within the Tabernacle and the Temple, were ſhadows of Chriſt the true light, who enlighteneth every one that cometh into the world, *Joh.* 1. 9. for, all natural light and knowledge is from him, and all who have ſpiritual light and knowledge they have it from him, who is the Sun of Righteouſneſs, and the brightneſs of the Fathers glory; they have it from him, and from no other. 3. This Doctrine of the Goſpel, was moſt clearly preached in the fulneſs of time by our Lord himſelf, by his Apoſtles, and by all his faithful Miniſters unto the end of the world: therefore the knowledge of the Goſpel, in the dayes of our Lord and his Apoſtles, is called *a ſeeing face to face*, in

in compariſon of that dim light, before, or under, the Law, 2 *Cor.* 3. 18. as a face vailed and unvailed is the ſame in ſubſtance; but the manifeſtation of it, is not alike clear under the vail, and without the vail.

Queſt. If believers under the Old Teſtament, had the ſame Covenant of Grace and Salvation, which believers have under the New Teſtament? *Anſ.* They have one and the ſame. 1. They have the ſame promiſe, *Gen.* 22. 18. *Gal.* 3. 16. *Acts* 15. 11. *We believe* (ſaith *Peter*) *that through the grace of our Lord Jeſus Chriſt, we ſhall be ſaved even as they.* 2. They have the ſame main and principal object and ſubſtance of the promiſe, to wit, Jeſus Chriſt, called *the ſeed of the woman*, Gen. 3. *The ſeed of Abraham*, Gal. 3. 16. *Shiloh*, Gen. 49. 10. *The ſon of David*, *Pſal.* 89. 36, 37. *Immanuel*, Iſai. 7. 14. *The branch of righteouſneſs*, Jer. 23. 5. *David*, Ezek. 34. 23. Hoſ. 3. 5. *Meſſiah*, Dan. 9. 25. *A fountain opened to the houſe of David*, Zach. 13. 1. 3. It is the ſame Covenant, in reſpect of the ſame fundamental priviledges, *Gen.* 22. 18. *Jer.* 31. 32, 33. *I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people.* 2 Cor. 6. 16. *I will dwell in them, and walk in them; and I will be their God, and they ſhall be my people.* 4. There is the ſame Mediator, *Gen.* 17. 7. *Gal.* 3. 16. *Now to Abraham and his ſeed were the promiſes made;*

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he ſaith not, and to ſeeds, as of many; but as of one, and to thy ſeed, which is Chriſt. 1 Tim. 2 5. *There is one God, and one Mediator between God and Man, the Man Chriſt Jeſus.* Although the Covenant under the old and new Teſtament, did not differ in ſubſtance; yet they differed in circumſtances, as 1. In their ſeals and Sacraments; the ſeals and Sacraments of the old Teſtament or Covenant, were Circumciſion, and the Paſchal Lamb; but of the new Teſtament the ſeals and Sacraments, are Baptiſm and the holy Supper. 2. They differ in the degree of clearneſs and manifeſtation; for now under the full diſpenſation of the Goſpel, the Covenant of grace is more clearly manifeſted, than it was before the Apoſtles time, when it was vailed with types and legal ceremonies; 2 *Cor.* 3. 18. 3. They differ in the extent; now the Covenant of grace and the Goſpel, is manifeſted unto all Nations, *Mat.* 28. 19. but it was not ſo in the dayes of the old Teſtament before the birth of our Lord Jeſus Chriſt; and the ſending forth of his Apoſtles with a commiſſion to preach the Goſpel unto all Nations, *Pſal.* 147. 19. 20. *He ſheweth his word unto Jacob, his ſtatutes and his judgements unto Iſrael: he hath not dealt ſo with any nation.*

Uſe 1. For Admonition; take head that ye neglect not, nor deſpiſe this glorious Goſpel, which is the word of Salvation, by the Miniſtry whereof Salvation is offered to all who repent

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and believe in the Lord Jesus Christ, who alone is the Saviour of his people, *Mat.* 1. 21. He alone saves by way of impetration and effectual application of that great Salvation, purchased by his satisfaction and righteousness: but his faithful and painful Ministers, may be said, in some sense, to be ministerial Saviours of the people of God, 1 *Tim.* 4. 16. *Take heed unto thy self, and unto thy doctrine: continue in them; for in doing this, thou shalt both save thy self, and them that hear thee.* 1 The neglect and contempt of the Gospel, is a despising the offer of pardon and peace from our gracious God; and it is an high contempt for Rebels to despise the offer of pardon and peace from a gracious King. 2. This contempt, is reckoned by the Lord, a more hainous sin, than any transgression of the Law; and that it deserveth a greater condemnation, *Joh.* 3. 19. *And this is the Condemnation,* &c. Joh. 19 41. *Jesus said unto them, if ye were blind, ye should have no sin: but now ye say, we see; therefore your sin remaineth.* Heb. 2. 2. *For if the word spoken by Angels, was stedfast, and every transgression and disobedience received a just recompence of reward: how shall we escape, if we neglect so great Salvation?* &c. 3. It is a rejecting of Christ himself, when his word is not received by men, *Joh.* 12. 48. *He that rejecteth me, and receiveth not my words, hath one that judgeth him.* 4. Barrenness and unfruitfulness in the dayes of the Gospel,

Gospel, exposeth a Nation to the curse and wrath of God, *Heb.* 6. 8. That earth which hath the rain and plenty of the Gospel often preached, and *yet beareth thorns and brears, is rejected, and is nigh unto cursing, whose end is to be burned.* For if the barren tree, which bringeth not forth good fruit, is hewn down, and cast into the fire, what shall become of these trees that bring forth evil fruits? 5. The contempt of this glorious Gospel, bringeth many times temporal judgements upon a Nation, *Luk.* 19. 42. 43. 44. as it did upon *Jerusalem* by the Romanes, and upon the seven Churches of the lesser *Asia* by the Turks and Mahometanes; and if at such a time the outward ordinance of preaching the Gospel, be continued in Gods rich mercy for saving some of his Elect; yet in his revenging justice, he withdrawes a blessing from the outward ordinance toward the generality of such a people, *Isa.* 6. 9. 10. *Go and tell this people: hear ye indeed, but understand not; and see ye indeed, but perceive not,* &c. and if men continue and persevere in their contempt of the blessed Gospel, they bring upon themselves eternal judgement, *Luk.* 19. 27. *Those mine enemies, which would not, that I should reign over them, bring hither, and slay them before me.* 2 Thess. 1. 6, 7, 8. *It is a righteous thing with God, to recompence tribulation to them that trouble you,* &c. *In flamming fire taking vengeance on them that know not God, and that obey*

obey not the Gospel of our Lord Jesus Christ.

Use 2. For exhortation, both to esteem highly of the Gospel, and to live a life suitable thereunto: esteem highly of it, as men do of gold; and it is compared to the finest gold, tryed in the fire, *Psal.* 19. 10. because the truth and solid comfort of Gospel-promises, is tryed, especially in the fire of affliction, *Psal.* 119. 81. 92. *Unless thy law had been my delights, I had perished in mine affliction.* Psal. 94. 19. *In the multitude of my thoughts within me, thy comforts delight my soul.* Therefore *David* esteemed more of it, *than of thousands of gold and silver,* Psal. 119. 72. 2. It is compared unto a pearl of price, *Matth.* 19. 45, 46. and men esteem much of precious pearls. 3. It is called the doctrine of glad tydings, *Luk.* 2. 10. It brings to us the glad tydings of reconciliation, of pardon, and of true liberty through Jesus Christ; such tydings of peace should be very acceptable to rebels; and the tydings of true liberty, should be much esteemed by us, who by nature are bond-slaves to sin, and in bondage to the fear of death and damnation; therefore we should acquaint our selves more and more with the knowledge of this Gospel; and if we esteem highly of it, we will delight much in it; as men delight much in these studies that are in great estimation with them. 4. It is the golden charter of our heavenly inheritance;

therefore is it called the Gospel of the kingdom; and men are very careful to preserve and understand their charters. 5. It is called the New Testament, 1 *Cor.* 11. 25. and heirs portioners are very careful to understand what is contained in the Testament of their Legator. 6. It is called Christs letter to the Church his Spouse; and how earnest, yea impatient is the dutiful loving wife to read and understand the letter sent from her absent husband? 7. The Gospel is the main Subject and Theme of Ministers their preaching; for which cause they are called, in a special respect, Ministers of the New Testament, 2 *Cor.* 3. 6. They have most of inward peace and comfort in a time of firy trial, who have been building the gold of sound doctrine upon such a foundation: but there will be no solid comfort from building the chaff of humane inventions, or the mud of their own earthly passions and perturbations: by the preaching of the Gospel, men are called and brought unto Christ; and to this end did our Lord appoint a Ministry to endure in his Church unto the end of the World, *Matth.* 28. 19, 20. *Eph.* 4. 11, 12. This was the great business and work of the holy Apostles, and of Apostolick men, 2 *Cor.* 11. 2. *Col.* 1. 28. *Act.* 20. 20, 21. I grant they may, and should preach the Law; but principally in order to this end, that men being convinced by the Law of their own unrighte-

righteouſneſs, may ſeek in to Chriſt for righteouſneſs and life, which is brought to light through the Goſpel, 2 *Tim.* 1. 10. Ye are alſo to be exhorted to walk as becomes the Goſpel; for this is the ſpecial practical duty of ſincere Chriſtians, *Phil.* 1. 27. *Only let your converſation be as it becometh the Goſpel of Chriſt.* 1. It is the Goſpel of peace; and by it we are called to live in peace one with another, 1 *Cor.* 7. 15. *God hath called us unto peace.* 2 Cor. 13. 11. *Be of one mind, live in peace; and the God of love and peace, ſhall be with you.* 2. It is the Goſpel of grace, and thereby we are called to holineſs inward, in our hearts and affections, and to holineſs outward, in our converſations, Eph. 5. 3. *But fornication, and all uncleanneſs, or covetouſneſs; let it not be once named amongſt you, as becometh Saints.* 1 Theſſ. 4. 7. *For God hath not called us unto uncleanneſs, but unto holineſs*: For the Goſpel taketh not away the mandatory power of the Law, which is the fixed rule of our thankfulneſs and obedience alſo under the Goſpel, *Rom.* 3. 31. *Do we then make void the Law through faith? God forbid; yea, we eſtabliſh the Law.* Tit. 2. 11, 12. *The grace of God, that bringeth Salvation, hath appeared to all men, teaching us, that denying ungodlineſs and worldly-luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world.* Although believers under the Go-

ſpel, be freed from the condemnatory power of the Law; yet are they not freed from the directive and mandatory power of the Law; yea the Goſpel ties us more ſtrictly to ſincere endeavours of new obedience, upon a new obligation from our redemption, to ſerve him without fear, in holineſs and righteouſneſs before him, all the dayes of our life, *Luk.* 1. 74, 75. and 2 *Cor.* 6. 20. *Ye are bought with a price, therefore glorifie God in your body and in your ſpirit, which are Gods.* 3. The Goſpel is called *light*, and therefore our converſation ſhould be in ſome meaſure ſuitable to the opportunity of this heavenly light, by walking, (for men walk in time of light) in the wayes of Gods holy Commandments, and by working out our own ſalvation in fear and trembling: How unſuitable is it in the day-time for men to come abroad with their night-cloaths? How unſuitable are the works of darkneſs and diſhoneſty, whether ſecret or open, unto the glorious profeſſion of the light of the Goſpel? *Rom.* 13. 12, 13. *Eph.* 5. 8. 1 *Theſ.* 5. 5, 6, 7, 8.

Uſe 3. For trial; if your knowledge of the Goſpel be not only literal, but alſo ſpiritual, accompanied with a true and lively faith, whoſe end is the ſalvation of your ſouls, (1 *Pet.* 1. 9.) ye will diſcern it by theſe ſigns, 1. Much of literal knowledge, fluctuating only in the brain, doth oftentimes puff up the mind with a Tympany,

pany and windy ſelf-conceit; but the ſpiritual and ſaving knowledge, doth make the heart humble, and the ſpirit ſober; *Paul*, after he had embraced the Goſpel, eſteemed himſelf the leaſt of ſaints and chief of ſinners. 2. This ſaving knowledge, will conform you to Chriſt, 2 *Cor.* 3. 18. The ſincere Convert looks on Chriſt in the Goſpel, as his pattern for aſſimilation and conformity to him, as he is ſet forth in the Goſpel-promiſes: and therefrom, as your great copy, ye would draw and delineat your converſation in holineſs and righteouſneſs, 1 *Pet.* 2. 21. 3. This ſaving knowledge of Chriſt in the Goſpel, will obſcure all things worldly, and all ſecular knowledge, in compariſon of the precious Goſpel and the truths revealed therein, 1 *Cor.* 2. 2. *I determined* (ſaith *Paul*) *not to know any thing among you, ſave Jeſus Chriſt, and him crucified.* Philip. 3. 7, 8. *I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord*, &c. 4. This ſaving knowledge in true Converts, is a growing light and knowledge, *Phil.* 3. 13, 14. *I count not my ſelf to have apprehended*, &c. *I preſs toward the mark, for the prize of the high calling of God in Chriſt Jeſus.* And although the child of God, poſſibly doth not grow much in that knowledge of ſimple apprehenſion of things, that may and ſhould be known, yet he groweth in the knowledge of appretiation and

estimation of the Lord Jesus Christ, and of these unsearchable and durable riches, treasured up in Him; to whom with the Father and the holy Ghost, be immortal praise, honour and glory, for now and ever. *Amen.*

THE

THE TRUE LIVING WAY TO SALVATION.

SERMON I.

JOHN 14. 6.

Jesus saith unto him, I am the way, the truth and the life.

IN these words, is contained our Lords answer to his Disciple *Thomas* his question, *How can we know the way to the Father?* In which answer we have an excellent and comfortable description of our blessed Lord. I am the *way*, saith he, wherein men walk to the Father for reconciliation and peace in this life, and for glory in the other life: I am so the *way*, that I am the *truth*, and also the *guide* of all them who walk in me: and I am life to them in all their faintings in their way to heaven, to sustain and uphold them till they come to the end of their faith, even the salvation of their souls. Three

Three things are here attributed to our Lord, 1. That he is the *Way*, 2. That he is the *Truth*, 3. And that he is the *Life*.

1. Our bleſſed Lord is called the *Way*, 1. Becauſe as a way leadeth men unto a place of reſt; ſo the Lord Jeſus Chriſt, by the merit of his death, hath prepared, and leadeth believers on him to a place of eternal reſt in Heaven, and giveth us acceſs to the Father by faith in him, while we are in the world, and after death, everlaſting reſt in, and with him, in the Kingdom of Heaven, *Col.* 1. 20. *Joh.* 14. 2. *I go to prepare a place for you.* 2. As men muſt walk in the way, and ſet their feet therein, that ſo they may in end come to the place of their reſt; ſo we muſt faſten our hearts on Jeſus Chriſt, that walking in him by faith, and after him as our great pattern by imitation, we may in end come to the poſſeſſion of eternal life. 3. He is called the *Way*, becauſe he is our forerunner in the way to Heaven, *Heb.* 6. 20. Not only he hath made the way clear and paſſable for us to Heaven, in removing the wrath of God, which was like the flaming ſword that kept man out of Paradiſe; this he hath done by the ſatisfaction made by his death to Divine Juſtice for our ſins: but alſo by his example, he hath ſhewed us the way of ſanctification, wherein we ſhould walk; and now by his interceſſion in Heaven, he applyeth to us that promiſe made in the Covenant of free Grace, *Ezek.* 36. 26, 27. *I will cauſe them to walk in my ſtatutes.*

Chriſt

Christ is called the *new* and *living way*, Heb. 10. 20. He is called the *new way*, not that believers before the Law, or under the Law, went by any other way, than by faith in the *Messiah* to come, unto the Kingdom of Heaven; because all of them were saved by vertue of the Covenant of Grace made in him, in whom believers of all Nations at all times are saved, *Acts* 15. 11. *We believe, that through the grace of the Lord Jesus Christ, we shall be saved even as they.* Heb. 13. 8. *Jesus Christ, the same yesterday, and to day, and for ever.* Rev. 13. 8. he is called, *The Lamb slain from the foundation of the world*: But he is called the *new way*, in opposition to the way of the Covenant of Works, made with the first *Adam*; which Covenant, man through his fall made himself unable to keep, and so to be justified thereby and get eternal life, *Rom.* 8. 3. *For what the Law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh.* It is called the *living way*, because believers in Christ are quickened by his Spirit to walk in him, and by him to attain eternal life. The Lord Jesus Christ is called the *Way*, because by him only we come to eternal life, *Acts* 4. 12. *Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved.* And there is no coming to the Father for reconciliation, but by him, as the one

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and alone Mediator, *Joh.* 14. 6. *No man cometh unto the Father, but by me.*

Object. Is not Sanctification and good works called also the way to Heaven, *Ephes.* 2. 10. *God hath before ordained, that we should walk in good works*? And afflictions are also called the strait and thorny way, through which we must enter into the Kingdom of God, *Act.* 14. 22. *Anſ.* The Lord Jeſus Chriſt is properly the *living way*, that quickens us, and leads us to eternal life: Sanctification and good works are comfortable mithes and evidences, that we are in Chriſt the *way*, 2 *Cor.* 5. 17. *Therefore if any man be in Chriſt, he is a new Creature.* Joh. 15. 5. *I am the Vine, ye are the branches: He that abideth in me, and I in him, the ſame bringeth forth much fruit.* Sanctified afflictions, are as hedges to keep us cloſe with Chriſt the *way*, that we do not debord nor depart from him and the way of his Commandments, *Pſal.* 119. 71. *It is good for me that I have been afflicted, that I might learn thy ſtatutes.*

Object. But I have wandred long and far in the broad way, will I be welcome to him, who is the only *way* to get me acceſſe to the Father, and being reconcilled, to bring me to glory? *Anſ.* If thou forſake thy former evil ways, he will receive thee, and by his Spirit lead thee in the way to eternal Life, 2 *Cor.* 6. 17. *Wherefore come out from among them, and be ye ſeparate,* ſaith the Lord, *and touch not the unclean thing;*

things and I will receive you. Thou has his own gracious promise, if thou wilt turn from thy former evil wayes, and by faith come to him, he will accept thee, *Joh. 6. 37. Him that cometh unto me, I will in no wayes cast out.* He accepted of many who had walked in the way of curious and unlawful arts, *Act. 19. 19.* He accepted of some vile and abominable unclean Persons among the Corinthians, when they by repentance turned from their former unclean wayes, *1 Cor. 6. 11. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.* Doth not our blessed Lord invite all sinners, pressed and wearied under the burden of their sins, *Mat. 11. 28?* And albeit at thy first coming to him, thou has not so much ease and rest in thy conscience as thou wouldest, yet thou may have some ease and begining of satisfaction from his promise of rest to the weary soul: bless him for the promise, rest upon it by faith, and in his own good time he will give the some sense of inward peace, from the sense of his love shed abroad in thine heart by the Holy Ghost; for this seal of the Spirit is given after believing, *Ephes. 1. 13. In whom also after that ye believed, ye were sealed with that holy Spirit of promise.*

The second thing affirmed by our Lord of himself, is, *I am the truth.* This is the glorious title of the Supreme God, *Deut. 32. 4.*

A God of truth, and without iniquity, just and right is he. And the Son of God, who thought it no robbery to be equal with God, is called here the *Truth.* 1. He is essentially *truth*; as the justice and mercy of God, is no other thing but the just and merciful God; So the truth of Christ is no other thing but the true and faithful Lord: as it is said, 1 *Joh.* 1. 5. *God is light, and in him is no darkness at all*; So Christ is truth, and in him is no possibility of errour: In him is infinite wisdom, and he cannot be deceived; he is infinitely holy and true, and cannot deceive any who trusteth into his word. 2. He is the prime and suprem Truth; the cause of the truth of beeing and essence in all things, *Col.* 1. 18. *For by him all things consist.* And he is the cause and author of all morall truth in the thoughts, speeches and actions of men. 3. He is the truth, because by the word of truth revealed, out of the Fathers bosom, by him who is called (*Joh.* 1. 1.) ὁ λογος because he is the essential Word, and the expres Image of the Father; and also he is the great Interpreter and Revealer of the will of the Father, *Joh.* 1. 18. and by this revealed will, he guideth his own Children in the way to everlasting glory, *Psal.* 73. 24. *Thou shalt guide me with thy counsel, and afterward receive me to glory.* 4. He is (to speak so) morally true, even as he was man, 1 *Pet.* 2, 22. *Guile was not found in his lips.*

lips. 5. He is the truth, answerable to all the Prophecies and Promises made concerning him, 2 *Cor.* 1. 20. *In him all the promises are yea, and amen.* He is the truth answerable to all the legal types, as the body to the shadow, *John* 1. 17. *The Law was given by* Moses, *but grace and truth came by Jesus Christ.* In the Temple, during the Levitical service, the lights and lamps were shadows of Christ, who was called by *John* the Baptist, *the true light, Joh.* 1. 9. And is called by himself, *the light of the world, Joh.* 8. 12. Thou that art ignorant, and mourns under the sense of thine ignorance, come to him, who is the true light, and he will give unto thee that eye-salve, even the illumination and unction of the Holy Spirit, *Rev.* 3. 17, 18. He is the beam and resplendor of the Fathers glory: although a man, through the weakness of his eyes, cannot behold the Sun in his brightness without dazling and confounding his sight; yet with much contentment and delight, he looketh upon the beams of the Sun: So it confounds and astonisheth the Spirit of a Believer, to look on God, and to think upon his greatness and justice, provoked to wrath by his many sins: this sight affrights him and maketh him say with *Manoah, Judg.* 13. 22. *I shall surely die, because I have have seen God.* Therefore look thou on God manifested in his Son Jesus Christ, who is the brightness of his Fathers glory, *Heb.* 1. 3. Look

upon

upon his mercy and love, manifested in giving his Son to satisfie divine justice for our sins: this sight of God in Christ, is a comfortable and reviving sight; then may a Believer say, as the wife of *Manoah* said, *Judg.* 13. 23. If the Lord were pleased to kill us, he would not have accepted of Christs offering and satisfaction for us. The Lord Jesus Christ, is the truth of all the sacrifices under the Law; they were a shadow of good things to come, to wit, of the sacrifice of Christ, who offered up himself by death a sacrifice of sweet smel to the Father; he is the true Lamb of God, who taketh away the sin of the world, *Joh.* 1 29 *Heb.* 10. 12. *We are sanctified through the offering of the body of Jesus Christ, once for all. August. lib.* 20. against *Faust. cap.* 21. "The flesh and blood of "Christ before his coming, was promised by "the similitude of Sacrifices; in the passion "and suffering of Christ, it was exhibite by "the *Truth* its self; after the ascension of "Christ, it is solemnly celebrat by the Sa- "crament of *Commemoration*. upon the Cross he offered up himself to the Father, to take away our sins; and now in the Word and Sacraments, we call to mind his sacrifice and death till he come again, 1 *Cor.* 11. 26. As in the Word, Christ is not offered to God by the Minister, but to us; so in the Sacrament, he is not offered to God but to us, and with him a communion and share in the fruits of his death, 1 *Cor.* 10.

ſo. 16. As the blood of the Paſchal-lamb was ſprinkled upon the poſts of the doors, and the deſtroying Angel came not near the houſe; ſo the application of the Sacrifice of Chriſt for Propitiation and Salvation, is made by Faith, *Rom.* 5. 1. *Therefore being juſtified by Faith, we have peace with God, through our Lord Jeſus Chriſt*: He is the Truth of all the legal waſhings and purifications; he is that true Fountain opened to the houſe of David for ſin and for uncleanneſs, *Zach.* 13. 1. Therefore confeſs thine uncleanneſs with the Lepers; believe in him, who is the truth of all theſe purifications, 1 *Joh.* 1. 9. *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.*

He is the true *Manna*, that true bread of life, *Joh.* 6. 32. *My Father giveth you the true bread from Heaven.* Our Lord is the true *Manna*. 1. The Manna was given to the people of Iſrael in the wilderneſs, where bread could not be had from any creature: ſo when no creature was able to ſave man, God gave his Son to the death, that by faith, poor hungry ſouls might feed on him and be refreſhed. *Iſai.* 59. 16. *And he ſaw that there was no man, and wondred that there was no interceſſor: therefore his arme brought ſalvation unto him, and his Righteouſneſs, it ſuſtained him.* As the people of Iſrael cryed out in admiration, when they ſaw the Manna, *Man-hu*, what is this? So

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let us admire and cry out, what a love is this in God, to give his only Son to be the bread of life to feed and preserve those, who by nature were enenemies and children of wrath? The Manna was white and pleasant to the eye, and also sweet and pleasant to the taste, like waffers made of hony; so Christ in himself, the true *Manna*, is most pleasant, without spot, and without blame, as also he is a most pleasant sight to them that repent and believe the Promise: as the sight of a Corner-stone, is very comfortable to a weary person sinking under an heavy burden, as the sight of the brazen serpent in the wilderness, was most comfortable to those who were stung with the fire serpents. In like manner, the Lord Jesus Christ, the true *Manna*, is sweet and precious to Believers, 1 *Pet.* 2. 7. He is sweet in the Promises, sweet in the first-fruits of eternal life, when by the holy Spirit he sheds abroad his love, like precious oyntment in our hearts, when he gives peace to our Consciences, and joy to our hearts in the hope of Salvation: but the heart cannot conceive how sweet and comfortable this true *Manna* will be in Heaven, when we shall be filled with the full and everlasting Fruits of his glory: then shall we say as the Queen of *Sheba* said of *Solomons* glory, *It was true that was told me on Earth by the Ministers of the Gospel; but the half was not told me of that I do now see and enjoy in Heaven.* 3. They gathered the

Manna

Manna in the morning; ſo by Faith, bring in Chriſt the true Manna, early to feed and refreſh thy ſoul: acquaint your ſelves in time with him, for he will not make new acquaintance at his ſecond coming with any, who neglected to come to him in this their day. He will ſay to the fooliſh and ſloathful Virgins, *Depart from me, I know you not*, *Mat.* 25. Bring Spiritual hunger with you, it is a ſauce to provoke appetite after Chriſt the true and hid Manna, *Joh.* 6. 27. *Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you: for him hath God the Father ſealed.* Bring Faith with you, for by it we feed on Chriſt, and draw vertue from him for our ſpiritual nouriſhment, and preſervation unto eternal life, *Joh.* 6. 35. *And Jeſus ſaid unto them, I am the bread of life: He that cometh to me, ſhall never hunger; and he that believeth on me, ſhall never thriſt.* 4. God ordained a Pot full of Manna to be kept in remembrance of his ſpecial providence toward them in the wilderneſs, that from the remembrance of it, they ſhould praiſe him, and by Faith depend on him and his care, in time-coming: ſo lay thou up in thy memory any experience of refreſhment at any time by the Word or Sacrament, and depend on him for time-coming in all thy wants ſpiritual or bodily: when thou findeſt any faintneſs or failing of Spirit, and no

livelineſs in thy ſoul for the time, then remember thou bygone experience of former refreſhment: Our Lord ſaith to you, as to his Diſciples, *Mat.* 16. 8, 9. *O ye of little faith, why reaſon ye among your ſelves? do ye not yet underſtand, neither remember the five Loaves of the five thouſand, and how many baskets ye took up*, &c. Remember ye not the former experience ye have had of ſpiritual refreſhment by the holy ordinances of God? Then ſay thou to thy diſquieted Soul, as *Pſal.* 42. 6. *O my God, my ſoul is caſt down within me: therefore will I remember thee from the land of* Jordan, *and of the Hermonites from the hill* Mizar. And reſolve thou and conclude, as the Prophet doth, verſ. 11. *Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God.*

Seeing our bleſſed Lord is the *Truth*; in his lips was never found guile; truth and faithfulneſs cleaveth to his reins as a girdle, *Iſa.* 11. 5. In all thy doubts of acceptance into his favour, or perſeverance in his favour (I ſpeak to thee who art humbled under thy ſins, and in thy fear and unbelief ſtandeſt aloof from him) conſider he is the *Truth*, and hath promiſed acceptance to all, who wearied of their ſins, come unto him, *Joh.* 6. 37. *All that the Father giveth me, ſhall come to me; and him*

that

that cometh to me, I will in no wayes caſt out. And as he hath promiſed acceptance, ſo he hath promiſed the grace of perſeverance, *Joh.* 10. 27. 28. *My ſheep hear my voice, and I know them, and they follow me: and I give unto them eternal life, and they ſhall never periſh; neither ſhall any man pluck them out of my hand.*

Object. I cannot deny my own ſenſe, for I am weary of ſin, and yet I find no ſenſible reſt and quietneſs to my ſoul, notwithſtanding the promiſe of reſt. *Anſ.* 1. Conſider well the ground of thy wearineſs; that thou be not wearied only of ſin, as it carrieth along with it a burden of wrath and puniſhment; thus *Cain* was wearied, when he ſaid, *my puniſhment is heavier then I can bear*: but alſo that thou be wearied of it as an unclean and vile thing; as it is an offence againſt thy gracious God; then if thou be thus wearied, come to Chriſt the precious corner-ſtone laid in *Sion*, and although thou get not reſt to thy ſenſe as thou wouldeſt, yet make not haſte to depart from waiting on him; he that believeth, ſhall not make haſte, *Iſa.* 28. 16. wait on, and adhere to the promiſe, made to all who caſt their burden upon Chriſt the precious corner-ſtone laid in *Sion*; becauſe thoſe who reſt on his promiſe, and on him, in whom all the promiſes are, *yea* and *amen*, ſhall not be aſhamed of their hope, 1 Pet. 2. 6. *Wherefore it is contained in the Scripture, behold, I lay in Sion, a chief corner-*

ſtone Electi, Precious; and he that believeth on him, ſhall not be confounded. 2. Conſider there is a fourfold reſt. 1. The reſt or acquieſcence of faith to the faithful promiſe of God: as a debtor hath ſome reſt in his mind, when the Creditor promiſeth to forgive him the debt, although he hath not yet gotten his acquittance and diſcharge. 2. There is a reſt in hope of the thing promiſed, though there be ſome commotion in the Spirit through weakneſs of Faith, untill the promiſe be performed to their ſenſe: this reſt is like unto ſome reſt the ſhip that was formerly toſſed with the waves, has now at Anchor, although not without ſome agitation and commotion. 3. There is a reſt and peace in the ſoul, from the full aſſurance of Faith, when the heart is perſwaded by the holy Spirit, and a lively faith reſting on Jeſus Chriſt, that their ſins are forgiven them, and that they are reconciled in the blood of Jeſus Chriſt: ſuch an aſſurance had *Paul*, *Rom.* 8. 38, 39. *For I am perſwaded, that neither death, nor life,* &c. *ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.* This reſt, is like the quietneſs a great debtor has in his ſpirit, after he hath received his diſcharge out of the hand of his creditor. 4. There is the reſt of viſion and fruition in Heaven, when we ſhall ee and enjoy God, and be ſatisfied to the ull, with that fulneſs of joy, and with thoſe plea-

pleaſures for evermore at his right hand, *Pſal.* 16. 11. But thou who has not yet attained to that reſt and quietneſs from full aſſurance of faith, reſt thou by the faith of adherence and hope; be not ſo unwiſe, as to refuſe to reſt on the promiſe, becauſe thou cannot reach to that full aſſurance; conſider thy adhering to the promiſe, is a ſtep appointed of God for thy aſcending unto the aſſurance. Were it not a childiſh folly for one to ſay; I will not go up to an high room, becauſe at firſt I cannot ſtep up to the upmoſt degree and ſtep that leadeth into it? Bleſs thou God for his gracious and faithfull promiſes made to the weary ſinner: Conſider well that the life of faith is before ſpiritual ſenſe and full aſſurance; I ſay to thee, as *Philip* ſaid unto his brother *Nathanael*, *Joh.* 6. *Come and ſee.* Come by faith to the promiſe, and thou ſhalt ſee; thou ſhalt get ſome aſſurance leſs or more of thy remiſſion and reconciliation with God in Jeſus Chriſt, before thou depart out of this life.

3. The third thing affirmed by our bleſſed Lord of himſef, is, *I am the life.* 1. He is life in himſelf, *Joh.* 5. 26. *As the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf.* The Son hath it communicate from the Father as the fountain of the Deity; but he hath it not from the Father as the cauſe; for the cauſe in order of nature is before the effect;

but the bleſſed Son is coeternal with the Father in nature and eſſence: He hath life in himſelf from all eternity, *Pſal.* 102. 24. *Thy years, O my God, are from generation to generation.* Which words are applied to our bleſſed Lord, *Heb.* 1. 10, 11, 12. and *Rev.* 1. 8. He is called *Alpha* and *Omega*, the beginning of all things, and the end to which all things are referred and ordained equally as to the Father: the primitive Chriſtians for teſtifying their Faith concerning the Deity of the Son of God, as alſo for teſtifying their deteſtation of the *Arian* Hereſie, denying his Deity, did at their dying, dire& their friends to cauſe theſe two letters A. Ω. to be ingraven upon their Tombs. 2. He is the *Life*, in relation to all creatures living a natural life; he is called, (1 *Joh.* 1. 1, 2.) The word of life, becauſe he giveth life to all, and not only giveth it, but alſo conſerveth their being and kind of being, *Heb.* 1. 3. *He upholdeth all things by the word of his power*, that is, by his active power in the courſe of providence, manifeſting his will and purpoſe for the preſervation of their being; as a Kings word of command ſignifieth what is his will. This giving of life, and conſerving of life in the Creatures; (for all things conſiſt by him, *Col.* 1. 17.) proveth clearly our bleſſed Lord, to be truely God, for he that giveth life, is truely God; and therefore God is called frequently the living God, becauſe he liveth in himſelf, and of himſelf;

ſelf; and alſo giveth life to all things living; which even the very Heathens from the light of nature acknowledged, as the Apoſtle (*Act.* 17. 18.) proveth out of their own Poet *Aratus*, to convince them of their Idolatry in worſhiping Idols that had no life: It is God alone who preſerveth and continueth the Creature in its being and operations, *Pſal.* 36. 6. *Thou preſerveth man and beaſt.* Job 7. 20. *O thou preſerver of men!* and from the conſervation of all things in the courſe of providence, our bleſſed Lord proveth the truth of his Deity, and equality in eſſence and power with the Father, *Joh.* 5. 17. *Hitherto the Father worketh, and I work.* Therefore we ſhould acknowledge, by the homage of honour and obedience our bleſſed Lord, who is the author and preſerver of our natural life: as the Sun giveth light to the Air, and by his ſhining continueth the ſame, ſo our bleſſed Lord giveth life, and by a continued influence of his active power, doth continue our life; when the Sun withdraws his influence of light, there is nothing but darkneſs in the Air: ſo when the Lord of life withdraws his hand of power, the Creature liveth no longer, *Pſal.* 104. 28, 29. *Thou openeſt thine hand, they are filled with good: thou hideſt thy face, they are troubled, they decay and periſh.* Mans life is but a vapour, it is in his noſtrils; thou cannot tell when thou breatheſt out the air, if thou ſhalt take it in again: how ſoon is our life gone, if the God of our life

ſhould ſtop and obſtruct the common conduits of life in the body; or if for any long time he ſhould obſtruct the common Cyres, that ſerve for purging the body, think not thou that meat or drink only holds in thy life, it is the Lord of life that doth it by bleſſing and impowering theſe means: when he taketh away his powerful bleſſing, thou may eat, and yet not be ſatisfied, *Mic.* 6. 14. *Hag.* 1. 6. *Ye eat, but ye have not enough; ye drink, but ye are not filled with drink: ye cloath, but there is none warm.* 3. He is the *Life*, becauſe he is the Author and Preſerver of our ſpiritual life: our life of juſtification and abſolution from eternal death and damnation, is from him, *Rom.* 3. 24. *We are juſtified freely by his grace, through the Redemption that is in Jeſus Chriſt.* Our life of Sanctification, whereby we are recovered in part from that deadly ſickneſs of ſin, that we pine not away in our iniquities, is by Chriſt, 1 *Pet.* 2. 24. *Who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs.* And he is the Perfecter of the life of grace, by the life of glory, *Joh.* 14. 19. *Becauſe I live, ye ſhall live with me.* We live in him by faith, we live to him by new obedience, and we ſhall live with him in glory, *Col.* 3. 3, 4. *Our life is hid with Chriſt in God: when Chriſt, who is our life ſhall appear, then ſhall ye alſo appear with him in glory.*

Seing ſpiritual and eternal life, is only to be gotten

gotten in Chriſt, it is our duty and happineſs to ſeek our life in him, 1. Becauſe except we be in him by faith, we are dead and damned creatures. 2. If thou come to him for life, thou may be confident to obtain it; for, it is his great regrate, that the Jews would not come to him by faith, that they might have life, *Joh.* 5. 40. 3. His willingneſs to give life unto penitent and believing ſinners, is evident from his ſolemn proteſtation, *Ezek.* 33. 11. *As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil wayes; for why will ye die, O houſe of Iſrael?* It is evident from the Sons errand in coming into the world, *Joh.* 12. 47. *I came not to judge the world, but to ſave the world.* It is evident from his faithful promiſe, *Iſa.* 55. 3. *Incline your ear and come unto me: hear and your ſoul ſhall live.* Joh. 6. 51 *I am the living bread, which came down from Heaven: if any man eat of this bread, he ſhall live for ever.*

When thou has been made partaker of the life of grace from Chriſt, labour to preſerve that life; for he that is born of God keepeth himſelf, 1 *Joh.* 5. 18. Preſerve the life of grace, 1. By frequenting the Ordinances of Word and Sacraments; for as by theſe means the Lord begets this new life in us, ſo by the ſame means he preſerves it in us, 1 *Pet.* 2. 1, 2. *As new born babes deſire the ſincere milk of the Word,*

that

that ye may grow thereby. As children, who forsake their meat, do decay daily; so Christians who loath or neglect the Sacred Ordinances, do decay in respect of the vigour of grace. 2. Frequent good company: as a good and wholsome air, is very profitable for preserving life and health natural; so good and gracious company, is very profitable by their wholsome conference and admonitions, to preserve the spiritual life of grace, *Prov.* 27. 17. *Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.* But evil and ungodly company, is like evil weeds, that hinder the growth of good herbs: they by their evil example, and their mocking the work of Gods grace in others, do discourage them, and sometimes abate the vigour of the life of grace in them. 3. Daily exercise is a mean to preserve natural life and health in some vigour, because, through want of exercise, the body becometh lazy, and the life less active: so daily exercising of our selves to keep a good conscience void of offence toward God and men, is a notable mean to preserve the life of grace in some vigour; as *Paul* did, *Acts* 24. 16. 4. When at any time thou perceivest a beginning of fainting in the life of grace, then at the first, go by prayer to Christ, who is the life, and wrought life in thee by his Spirit; pray to him, that according to the promise, (*Isai.* 40. 29.) he would give power to thee who fainteſt, and that he would increase strength,

ſtrength. It was the wiſdom of the Shunamite, to come unto *Eliſha*, that he might reſtore life to her child, who had gotten life at firſt by the help of his prayers: ſo it is the wiſdom of believers, when in their ſenſe, they ſeem to be dead and deprived of the life of grace, that ſometime they had, at ſuch a time to go to Chriſt, and by prayer and faith to wreſtle with him, that he may come by his Spirit, and revive their fainting ſoul: It is their wiſdom to do as *Peter* did, *Mat.* 14. 30, 31. who beginning to ſink, immediatly he cried, ſaying, *Lord ſave me*, and immediatly Jeſus ſtretched forth his hand and ſaved him; ſo although the Lord may ſuffer thee to ſink and fall in ſpirit, that thou may ſee and be humbled with the ſight of thine own weakneſs: yet if thou run to him by prayer, he will not ſuffer thee to drown; but will ſtretch forth his hand of power, and revive thee and renew the vigour of thy faith, that thou may praiſe him who is the Author, the Preſerver, and the Perfecter of the life of grace in his Saints. To him, with the Father and the Holy Ghoſt, be immortal praiſe, honour and glory, for now and ever. *Amen.*

The

The Attractive Power of the Death and Croſs of *Chriſt.*

SERMON II.

JOHN 12. 32.

And I, if I be lifted up from the earth, will draw all men unto me.

OUr bleſſed Lord, in the *verſ.* preceeding, has ſpoken of his victory over Satan, of caſting him out of his ſpiritual poſſeſſion of the elect, and of their delivery from his power and bondage: In this *verſ.* he ſpeaketh of the procuring cauſe of their delivery, to wit, his own death on the Croſs; and alſo of the powerful and efficacious application of the vertue of his death, by giving faith to the elect, to believe in him and draw their hearts toward him.

Diviſ. In the words we have theſe two things, 1. The manner of our Lord his death, *And I, if I be lifted up from the earth.* 2. The vertue and efficacy of his death, *I will draw all men unto me.*

Whereas

Whereas it is ſaid, *If I be lifted up*; the meaning is, when I ſhall be lifted up; for the particle Εαν here, is taken for ὅταν *when*, as it is taken alſo, 1 *Joh.* 3. 2. *But we know, that when he ſhall appear*, ὅτι ἐὰν φανερωθῇ for ὅταν φανερωθῇ. As for the manner of his death, *If I be lifted up from the earth*; There was a twofold lifting up of Chriſt: one from the earth unto the Croſs, whereto his body was nailed at his death, whereof here, and *Joh.* 3. 14. There was another liſting up after his death, unto the Throne of glory in Heaven, *Acts* 5. 31. *Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Iſrael, and forgivenneſs of ſins.* By his liſting up upon the Croſs, and the merit of his death, he procured the remiſſion of our ſins; and by his lifting up, after his death, to the Fathers right hand, he doth apply the remiſſion of ſins by his interceſſion. Our bleſſed Lord gave himſelf willingly for his ſheep, *Tit.* 2. 14. *Joh.* 10. 17, 18. for if he had been pleaſed to make uſe of his own Almighty power, all the power of the world could not have taken his life from him; he that with one word did caſt his enemies to the ground; who by his power, even upon the Croſs, did rent the rocks, he could eaſily have rent in pieces the tree whereto his body was nailed: yet in his wiſdom, he was pleaſed to ſuffer death at the hands of his enemies: though his death was ſimply voluntar, yet in ſome reſpects

ſpects it was neceſſar. 1. There was a neceſſity of it, in reſpect of the puniſhment threatned againſt man upon his diſobedience, *The day thou eateſt, thou ſhalt die:* therefore there was a neceſſity of ſatisfaction to divine truth and juſtice by the death of Chriſt, the Mediator and ſurety of the Covenant of Grace, which was made in him, *Gal.* 3. 16. and ratified by him, *Heb.* 7. 22. 2. There was a neceſſity in reſpect of Gods decree to ſend his Son, that he might make ſatisfaction to Divine Juſtice in our nature; therefore it is ſaid by our Lord, *Joh.* 17. 6. *Thine they were, and thou gaveſt them to me.* They were the Fathers by election; and given to the Son, that he might ſatisfie for them, reconcile them, and in end bring them to the ſalvation appointed for them: As a King reſolving to releaſe and give liberty to ſo many Rebels, Priſoners, giveth them over to his Son, that he may pay their ranſome, and ſo obtain their liberty, according to the Fathers decree. For this cauſe, our bleſſed Lord, in reſpect of the decree of the Father to ſend him into the world, that he might die and ſave his elect, is called the *Lamb* fore-ordained or predeſtinated, 1 *Pet.* 1. 20.

This manner of death of our bleſſed Lord upon the Croſs, was neceſſary, 1. That he might be anſwerable to that type of the *brazen Serpent* lifted up in the wilderneſs, *Joh.* 3. 14. *And as* Moſes *lifted up the Serpent in the wilderneſs, even ſo muſt the Son of man be lifted up.*

2. That

2. That by this manner of death, he might deliver us from the curſe of the Law, *Gal.* 3. 13. *Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us: for it is written, curſed is every one that hangeth on a tree.* He underwent a temporary curſe, to deliver us from the eternal curſe and wrath due to the tranſgreſſours of the Moral Law: Although there be no proportion between the ſuffering of a temporary curſe, and the ſuffering of an eternal curſe, due to us; yet, the dignity of the perſon ſuffering, did give infinit value to the merit of his ſuffering, *Heb.* 9. 14. *How much more ſhall the blood of Chriſt, who through the eternal Spirit, offered himſelf without ſpot to God, purge your conſcience from dead works, to ſerve the living God?* And the perſon ſuffering, being the Son of God, made the vertue and efficacy of his death, to be of infinit power to purge away our ſins, and reconcile God to us, 1 *Joh.* 1. 7. *But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin.* 3. Our bleſſed Lord died upon the Croſs, that by this ſhameful death he might merit our exaltation unto favour with God in this life; for, he made our peace with God through the blood of his Croſs, *Col.* 1. 20. and that he might merit our exaltation unto everlaſting glory in the life to come, *Heb.* 12. 2. *For the joy that was ſet before him, he endured the Croſs:*

Croſs: this joy and glory ſet before him, as Mediator, was that glory and triumph he ſhould obtain over all his and his Churches enemies.

It ſhould be our great deſire and endeavour, with the Apoſtle, to know Chriſt and him crucified, 1 *Cor.* 2. 2. To this knowledge all humane learning ſhould be ſubſervient. It is of ſpecial uſe, 1. It will inflame thine heart with love to the Father, who gave him to the death of the Croſs for thee, that thou ſhouldeſt not periſh, but, believing in him, thou might be reconciled with God, and get eternal life; It will inflame thy heart with love to the Prince of glory, when thou conſidereſt for whom he ſuffered this ignominious death of the Croſs: It was even for thee, who by nature was an enemy to God at firſt by a wicked inclination, and after thou cameſt to the years of diſcretion, thou waſt a rebel by thy wicked actings and works: Men ſometimes have died for their friends, as *Codrus* and *Curius* for the good of their countrey; but God commendeth his love toward us, in that while we were yet ſinners, Chriſt died for us, *Rom.* 5. 8. when thou conſidereſt the painfulneſs of his death; hands and feet were pierced and nailed to the tree of the Croſs: In the hands and feet, which are the extremities of the body, the ſinewes meet together and convey the pain to all the parts of the body: And the purer and finer the complexion be, the ſenſe of feeling is the more quick, as a

found

ſound and cleanly body is more ſenſible of the cold piercing Air, than a groſs humorous body: Look in narrowly to the inſide of his ſufferings; even the greatneſs of his ſoul-ſufferings; they cannot be conceived, how extreme they were: therefore the Greek Church, in their publick prayers, ſaid, *For the ſake of Chriſts unknown ſufferings, have mercy upon us, O Lord.* We may know ſomething of them from his expreſſions, *my ſoul is exceeding ſorrowful*; Thou may ſee ſomething of them in his bloody ſweat; our raging fever in our ſinning, brought on him this bloody ſweat, that thereby he might cure us of the burning fever of ſin: we hear ſomething of his ſoul-ſufferings from his moſt ſad complaint to the Father, *My God, my God, why haſt thou forſaken me?* we had forſaken God days without number, and he was deſerted of comfort for a time, to ſatisfie for our ſinful deſertions; and bring us into a communion of favour and glory with God. Conſider the ſhamefulneſs of his death; He was expoſed to the publick ſhame and reproach of his enemies, and of all the beholders; and ſhame to an ingenious ſpirit, is worſe than death; it racks and breaks their heart, *Pſal.* 69. 20. *Reproach hath broken my heart.* Conſider his willingneſs to die, *Iſa.* 50. 6. *I gave my back to the ſmiters, and my cheeks to them that plucked off the hair; I hid not my face from ſhame and ſpitting.* Phil. 2. 8. *He humbled himſelf, and became obedient unto*

death, even the death of the Cross. Consider for what end our blessed Lord suffered all this pain and shame: his back was furrowed with stripes and scourges, that by his stripes we might be healed; his head was crowned with thorns, to get us a crown of immortal glory, he suffered all this pain and shame, to save thee from extreme and endless pain and shame: How should a sick patient love his Physician, that preveens a dangerous fever? And how should a malefactor love the man, who kept him from the shame of the pillory? How much more should we love our blessed Lord, who by the death of the Cross, hath saved us from that unquenchable fire, and hath preserved us from eternal shame and confusion?

2. The frequent and serious meditation on the Cross of Christ, will keep thine heart humble with godly sorrow for thy bygone sins, that crucified the Lord of glory. *Zach.* 12. 10. *And they shall look upon me whom they have pierced, and they shall mourn for him, as one that mourneth for his only son,* &c. It will mortifie the love of sin in thee for time coming: sorrow and shame are two mortifying passions: as a debtor is sorry and ashamed of the distress his surety was put to for his debt; and he is very sparing to take on new debt, 2 *Cor.* 5. 14. *The love of Christ constraineth us*; συνεχει ἡμᾶς *coarcteth us in*, and makes us strait-laced, not to dispense with our selves, to debord toward any

thing

thing may offend him, who died ſuch a death, to ſatisfie divine juſtice for our debts and ſins. It will mortifie thee to the World; to the deceitful pleaſures thereof, and to ſuch things as take up the thoughts and affections of too many, *Gal.* 6. 14. *But God forbid that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.* Joy in the Croſs of Chriſt, ſuppreſſeth, and in end quencheth, all ſinful joy; as ſweet odours bear down the ſtench of noiſom and corrupt vapours; ſo the ſweet ſmell of Chriſt crucified, doth bear down our vile luſts. This joy in the Croſs of Chriſt, ſurpaſſeth even all lawful worldly joy; as the wine of Chriſts own making in *Cana*, (*Joh.* 2.) did far ſurpaſs the wine at the feaſt, that grew by the induſtry of men.

3. The meditation of the Croſs of Chriſt, will encourage and ſtrengthen thee againſt all pain and ſhame of this preſent world in thy ſuffering for the name of Jeſus; when thou remembreſt how thy Lord endured the Croſs, and deſpiſed the ſhame, to ſatisfie for thy ſins, and to purchaſe unto thee eternal reſt from all pain; to preſerve thee from everlaſting confuſion, to bring thee unto everlaſting glory, 1 *Pet.* 4. 14. *If ye be reproached for the Name of Chriſt, happy are ye; for the ſpirit of glory and of God reſteth upon you.* Therefore whenſoever God calleth thee to ſuffering, go not to ſhift it, as a duty

wherein others are more concerned than thy ſelf; When *Octavius Auguſtus*, was deſired by an old Souldier to ſpeak unto the Roman Senat in his favours; *Octavius* anſwered, he ſhould cauſe one ſpeak to them in his behalf; then did the Souldier open his breaſt, and ſhewed the skars of the wounds, he had received at the battel of *Actium* for his cauſe; and that he had not interpoſed any other between his body and the enemy: So Chriſt in his own body did ſuffer for thee, 1 *Pet.* 2. 24. and when he calleth thee to ſuffer for his name, put not off that duty to others, ſeing he himſelf ſuffered for thee, as well as for others.

4. The meditation on the Croſs of Chriſt, yeeldeth great comfort to us in all our fears, from our ſpiritual enemies, *Col.* 2. 15. *Having ſpoiled principalities and powers, he made a ſhew of them, openly triumphing over them in his croſs.* In which words, the Apoſtle alludeth to the cuſtom of triumph after great victories over enemies; when the Captives were openly dragged in chains after the Chariot of the Conquerour: ſo our bleſſed Lord, by his death on the Croſs, as his triumphing chariot, hath led captivity captive. And, 1. ſpoiled Satan our Arch-enemy, of all the Elect, who through the corruption of nature, are for a time, led captive at his will: Although now and then after their effectual calling and converſion, he inſeſt and moleſt the children of God by his temptations and infalls;

falls; yet the Captain of their Salvation, by the merit and power of his croſs, in end will give them the victory; as he prayed for *Peter*, *Luke* 22 30. And as he has promiſed, *Rom.* 16. 20. *Auguſtine Tractat.* 52. *in Ioan.* ſaith well, "Ali-"ud eſt regnare intrinſecus, aliud forinſecus oppugnare: *It is a diverſe thing to reign within in the heart, and to beſeige from without.* Satan reigneth not in the children of God, though he beſet and beſeige them with temptations from the World. 2. The Captain of our Salvation triumphed over the World in his own perſon, when for all the glory of the World he would not once ſtoop to the Tempter, *Matth.* 4. When ever he pleaſed, he reſtrained the malicious deſignes of men, *Joh.* 7. 46. *Act.* 16. 10. Therefore be of good comfort in all thy fears from malicious and wicked men, *Joh.* 16. 33. *In the world ye ſhall have tribulation: but be of good chear, I have overcome the world.* 3. He triumphed over death, 1 *Cor.* 15. 56. *O Death! I will be thy death.* He hath taken the ſting from death: to the godly it is as the brazen Serpent in this wilderneſs, it has not a ſting; but will cure us fully of all the ſtings we got here; of the ſting of temptation; of the ſting of a guilty conſcience; and of the ſting of venemous tongues. Thy death through Chriſt his victory on the Croſſe, ſhall be unto the as the valley of *Achor*, an entrance to thy promiſed reſt. 4. He by the merit of his Croſs, overcame the

the power of the grave, and manifeſted his Victory by his riſing on the third day, *Hoſ.* 13. 14. *O grave! I will be thy deſtruction.* 1 *Cor.* 15. 21, 22. *For ſince by man came death, by man came alſo the reſurrection of the dead: for as in* Adam *all die, even ſo in Chriſt ſhall all be made alive.* Though thy body be turned into duſt, yet ſhall it not be annihilat, nor turned into nothing; but ſhall be kept in a chamber of repoſe, *Iſa.* 57. 2. *They ſhall reſt in their beds,* and ſhall be raiſed as a Bride adorned with Ornaments of glory, conform to our bleſſed Lord his glorious body, *Phil* 3. 20.

The vertue and efficacy of our bleſſed Lord, his ſufferings on the Croſs, is contained in theſe words, *I will draw all men unto me*: for underſtanding of this, we would know, 1. How Chriſt is ſaid to draw; ſeing the will cannot be forced; and none are welcome to Chriſt, but ſuch as are willing. 2. How is he ſaid to draw all men, for all men do not believe? 3. What manner of drawing this is, ſeing it is not only a drawing in ſome meaſure toward him, but even unto him, for an union with him, for it is ſaid εις εμαυτον, unto me? *Anſ.* to the firſt: by *drawing* here, is meant Chriſt, his effectual calling of the Elect, unto grace by the Goſpel, holding forth Chriſt crucified, and by his Spirit working faith in the heart to go to Chriſt, and embrace him willingly for the ſalvation

of

of their ſouls : In reſpect of this drawing, the believing Romans are ſaid to be the called of Jeſus Chriſt, *Rom.* 1. 6. 1. As in drawing, the power attractive is from without us, and is in him that draweth us ; ſo the power of believing, by which we come to Chriſt, is from God, *Joh.* 6. 44. *No man can come to me, except the Father which hath ſent me, draw him.* Epheſ. 2. 8. *for by grace are ye ſaved through faith, and that not of your ſelves : It is the gift of God.* 2. Drawing preſupponeth life in him that is drawn ; for dead men are carried, and not drawn on their own feet, ſo actual faith and drawing near to Chriſt, preſupponeth the principle of grace and faith put firſt into the ſoul ; therefore Chriſt is called the author and finiſher of our faith, *Heb.* 12. 2. 3. There is a drawing, not only in the firſt beginning of our motion and converſion unto Chriſt ; but alſo after we are entred into the courſe of grace, we are drawn and promoved therein by ſubſequent and aſſiſting grace; of which drawing, the Spouſe of Chriſt ſpeaketh, after her ſaving knowledge of Chriſt, from the ſweet ſmell of his graces, *Can.* 1. 3, 4. *draw me, and we ſhall run after thee.* This drawing is as the continuance of a proſperous gale of wind, for promoving the ſhip in her courſe.

To the ſecond, I anſwer, by *all men*, is meant ſometimes all individuals, 1 *Tim.* 4. 10.

He is the Saviour of all men; that is, all men who get any temporal ſalvation or delivery, they have it from the living God. In this ſenſe, all things are ſaid to have been made by him, *Joh.* 1. 3. In this ſenſe it cannot be taken here, for all men are not outwardly called by the Goſpel, which is yet hid from many Nations; and many outwardly called, are not drawn and called effectually, *Matth.* 22. 14. *Matth.* 23. 37. 2. It is taken by way of reſtriction, to the ſubject-matter ſpoken of in the ſame place, as 1 *Cor.* 9. 22. *I am made all things to all men*, to wit, in the uſe of my Chriſtian liberty, in matters indifferent: 3. It is taken for very many, though not ſimply for all individuals of men, *Joh.* 11. 48. *If we let him thus alone, all men will believe on him*, that is, very many will believe on him. 4. It is taken for all kinds, as *Act.* 10. 12. Peter ſaw in a viſion a great ſheet, wherein were all manner of four-footed beaſts on the earth, παντα τα τετραποδα της γης. *Rev.* 5. 9. *Thou haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.* So it is taken here for all kinds of men; rich and poor, male and female, Jews and Gentiles; as it is taken, *Joh.* 11. 51, 52. *He propheſied, that Jeſus ſhould die for that Nation: and not for that Nation only, but that alſo he ſhould gather together in one, the children of God that were ſcattered abroad.* Joh. 10. 16.

And

And other ſheep I have, which are not of this fold, them alſo I muſt bring and they ſhall hear my voice, and there ſhall be one fold: and one ſhepherd. Gal. 3. 28. *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Chriſt Jeſus.* Col. 3. 11. *Where there is neither Greek nor Jew, circumciſion nor uncircumciſion, Barbarian, Scythian, bond nor free; but Chriſt is all, and in all.* *Auguſtine* underſtands this place of theſe who are predeſtinat to ſalvation, or of all kinds of men.

To the third I anſwer, there is an outward drawing and calling by the preaching of the Word, *Matth.* 23. 37. *Our Lord ſaith, O Jeruſalem! how often would I have gathered thy children together*, &c. *and ye would not?* There is an inward drawing by the cord of Faith and Love, wrought and faſtned in the heart by the Holy Ghoſt, *Act.* 11. 21. *The hand of the Lord was with theſe Preachers, and a great number believed and turned unto the Lord.* The outward drawing by the word, without this inward drawing by the Spirit, is not effectual for mans converſion, *Act.* 13. 45. The unbelieving and envious Jews were not drawn by the Word preached by *Paul*, but they contradicted and blaſphemed his Doctrine, *Heb.* 4. 2. *But the word preached did not profit them, not being mixed with faith in them that heard it.* Although the word preached be a mean

ſuffici-

ſufficient in its own kind; that is, a ſufficient outward mean; yet is it not ſimply ſufficient for converſion? As Plowing and Sowing, are ſufficient outward means for fruitfulneſs; but are not effectual without the firſt and latter rain.

This effectual drawing, is a drawing upward of the ſoul by faith unto an union and communion with Jeſus Chriſt in his merits, *Joh.* 6. 65. *No man*, ſaid our Lord, *can come unto me, except it were given unto him of my Father.* The grace of faith is given to us from above; it is like a cord caſt down from the Rock of our Salvation, to ſave man from drowning and deſtruction in his ſins; it is a drawing of the heart upward unto Chriſt by faith in this life, and a bringing of the ſoul to the enjoyment of glory in the life to come, *Joh.* 17. 24. *Father, I will that they alſo whom thou haſt given me, be with me where I am, that they may behold my glory which thou haſt given me.* The ſenſe of Chriſts love in dying for us, is like the heat deſcending from the Sun, and drawing up the purified vapours: It is like the Load-ſtone drawing up the hard and heavy Iron: The ſenſe of Chriſts love in dying for us, ſoftens our hard hearts, and turneth them toward himſelf. 2. As it is a drawing of the heart up to himſelf by faith and love, ſo it is an obediential drawing by love and obedience to the wayes of his holy Commandments: It is not a drawing only toward an outward profeſ-

profeſſion of the truth from the cuſtom of others, or hope of worldly applauſe or benefit; as *Simon Magus* was baptized, that he might retain the reſpect and following of many Samaritans his old followers, who had now been baptized: neither is it a drawing to the profeſſion of the truth, only for fear of worldly loſs; as many of the Perſians became Jews in their outward diſſembled profeſſion, for fear of the Jews: But this inward drawing and believing, is from love to God in the will, *Pſal.* 110. 3. *Thy people ſhall be willing in the day of thy power*, that is, when thou, together with thy Word, exerts the power of thy invincible grace, thou wilt make thy people willing and obedient to follow thee in the wayes of thy Commandments. 3. It is an equal and uniform drawing both of the inner and outer man; all the powers of the ſoul, like ſo many wheels, anointed and moved by the Spirit of God, are drawn after the Spirit, according to the outward drawing of the Word, as it is ſaid of that extraordinary drawing by the Spirit, *Ezek.* 1. 20. *Whitherſoever the Spirit was to go, they went.* The underſtanding is enlightned by heavenly knowledge, and light within, by the Spirit of God, according to the outward light of the Word, 2 *Cor.* 4. 6. *For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give us the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.* The will is ſtrongly inclined

clined to embrace Christ, and is sick of love to enjoy him, *Cant.* 3. 8. The affections, like the inferiour wheels, are moved and carried toward Christ by an inlightned understanding, and by a vehement inclination of the will, *Cant.* 5.4 *My beloved put in his hand by the hole of the door, and my bowels were moved for him.* Although the drawing and motion toward Christ beginneth from within, yet it stayeth not there, but draweth also the outward man unto Christ; the members of the body become weapons of righteousness, *Rom* 6 13. As the motion of the Clock, is first within, and thereafter perceived in the regular motion of the Hand of the Horologe, and in the sound of the Bell; so the inward drawing and motion of the soul, is perceived in our outward regular actions, and gracious communications. 4. It is a most sweet and delightful drawing; the God of all grace by his preveening grace maketh us first willing, and then by his subsequent and assisting grace draweth us most sweetly, with delectation in our hearts after him: It is, as when one is drawn forward to a place from the sent of precious odours, *Cant.* 1.3,4. It is as the speedy mounting of an Eagle upon wing from the smell and sight of the dead carcase; so the sight and sent, through faith, of Christ crucified, doth most sweetly and willingly draw an hungry soul unto Christ to be fed and refreshed out of the fulness of the merit of his death, *Mat.* 24.28. *For*

wheresoever

whereſoever the carcaſe is, there will the Eagles be gathered together. *Auguſtine* in his *Tractat.* on this place, ſaith, "It is a drawing, as the "ſhepherd going before, draweth the ſheep af-"ter him, by holding forth a green branch in "his hand: ſo our bleſſed Lord worketh in the "hearts of the elect that gracious diſpoſition "of his own ſheep, to hear and follow his voice; "and thereafter by the ſweetneſs of the object "propounded to them, to wit, Chriſt the Branch "of Righteouſneſs, and by the inward opera-"tion and ſtrong impulſe of the Spirit, he maketh them follow the outward call of the Word. *Joh.* 10. 4. *When he putteth forth his own ſheep, he goeth before them, and the ſheep follow him, for they know his voice.* 5. It is an invincible, and irreſiſtable drawing; it is not only by moral ſwaſion of motives taken from benefit, or prejudice to their ſouls; but it is by a powerful perſwading, and efficacious inclining of the heart, *Gen.* 9. 27. *God ſhall perſwade* Japheth, *and he ſhall dwell in the tents of* Shem. *Hoſ.* 2. 14. *Therefore behold, I will allure her, and bring her into the wilderneſs, and ſpeak comfortably unto her,* or, to her heart. Although there is in all men a corrupt principle of reſiſtance to the will of God, yet when God is pleaſed to exert that exceeding greatneſs of his power toward them that believe, *Eph.* 1. 19. Actual reſiſtance is overcome by the inſuperable grace of God, *Jer.* 17. 14. *Heal me, O Lord,*

Lord, and I ſhall be healed; ſave me, and I ſhall be ſaved. Jer. 31. 18. *Turn thou me, and I ſhall be turned; for thou art the Lord my God.* *Auguſtine* calleth the operation of grace in our converſion to the wayes of God, *victrix delectatio*, an overcoming delight, like a ſweet and ſtrong ſmell overcoming and bearing down corrupt vapours and exhalations: this grace of God in converſion, is rejected by no hard heart, becauſe willingneſs to reſiſt, is taken away, as *Auguſtine* ſpeaketh well to this purpoſe.

Therefore humble penitents ſhould look up by faith to Chriſt on the Croſs, as he is held forth to them in the Goſpel: The perſons ſtung in the wilderneſs, looked to the brazen ſerpent, and were healed; ſo whatever thy ſins hath been, and whatſoever be the ſting of thy guilty conſcience, confeſs thy ſins, with purpoſe and active endeavours for amending thy wayes; draw near by faith to Jeſus Chriſt, and thou ſhalt be healed, *Joh.* 3. 14, 15. *As* Moſes *lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up, that whoſoever believeth in him, ſhould not periſh, but have eternal life.* Although thy faith be weak, yet if convinced of thy ſins, and mourning for them, thou look to Chriſt alone for ſalvation, thou ſhalt be ſaved, *Iſai.* 45. 22. *Look unto me and be ye ſaved, all the ends of the earth: for I am God, and there is none elſe:* which place ſpeaketh expreſly of Chriſt, if we compare *verſ.* 23. with *Phil.* 2. 11.

All

All that looked to the brazen ſerpent in the wilderneſs, were not alike quick-ſighted; yet all who looked, were healed: So all ſtung with ſorrow in their hearts for their ſins, if they fix their eye and heart upon Chriſt crucified, they ſhall be ſaved, though faith be weak in the meaſure: for our ſalvation doth not depend upon the ſtrength of our faith, but upon the ſtrength and power of Chriſt, in whom we believe. And if thou be truly drawn by faith to Chriſt, then Chriſt and his Croſs will be great in thine eyes and eſtimation, far above all things here below: As a man lifted up to an high mountain, eſteems things below in the valley to be but ſmall; ſo a ſoul elevated by faith to Chriſt, and to things that are above, eſteems little of all things on earth, in compariſon of Chriſt and his unſearchable and durable riches, *Phil.* 3. 8. *I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt.* And the true believer glorieth moſt in the Croſs of Chriſt, who endured the Croſs, and deſpiſed the ſhame, to ſave us poor ſouls from extreme and everlaſting pain and ſhame, *Gal.* 6. 14. As we believe the merit of the Croſs of Chriſt, ſo let us labour to feel more and more of the power of his Croſs crucifying ſin in us, and drawing our hearts from the vanities of this preſent world,

and

and quickening us to ſerve and honour him, who ſpared not his life, but gave it to the death of the Croſs for us. To him, with the Father and the Holy Spirit, be all praiſe, *&c. Amen.*

Soul-

Soul-healing vertue in Chriſt to the broken in heart.

SERMON III.

PSAL. 147. 3.

He healeth the broken in heart, and bindeth up their wounds.

THE holy Prophet ſtirreth up his own heart, and the hearts of others from the conſideration of the glorious attributes and works of the Lord, to praiſe his great Name: and amongſt theſe works for the manifeſtation of his compaſſion and mercy toward poor mourning ſinners; becauſe *he healeth the broken in heart, and bindeth up their wounds*: This our bleſſed Lord applyeth to himſelf as a work of mercy, common to him with the Father, *Luk.* 4. 18. *He hath ſent me to heal the broken-hearted.*

As in healing the diſeaſes and wounds of the body, there be theſe three conſiderable, 1. The Phyſician. 2. The Patient. 3. The Cure it ſelf: So it is in healing the diſeaſes of the ſoul,

and wounds of the ſpirit of man. We have all theſe three, in theſe words, 1. The Phyſician is the Lord himſelf, Jehovah, *He*. 2. The Patient, *The broken in heart, and wounded in ſpirit*. 3. The Cure, *He healeth*.

The Lord God, is the ſoveraign Phyſician, who according to his good pleaſure healeth all diſtempers: He healeth a diſtempered civil State, by reſtoring civil Peace, *Pſal.* 46. 9. *Pſal.* 147. 14. A diſtempered Church, by reſtoring Unity, Peace and Love, *Iſa.* 30. 26. *Jer.* 30. 17. *Jer.* 32. 39. He healeth breaches in families, by reſtoring domeſtick Peace and Amity; He healeth diſtempers through bodily diſeaſes, *Exod.* 15. 25. 2 *Kings* 20. 5. He healeth Souls diſtempered, through the guilt and ſting of an evil conſcience, *Pſal.* 103. 3. *Who forgiveth all thine iniquities, who healeth all thy diſeaſes. Jer.* 3. 22. *Return ye backſliding Children, and I will heal your backſlidings.* In all our diſtempers, it is our wildom and duty to go to God, and to his Son Jeſus Chriſt, the Soveraign Phyſician for healing ſick Souls. *Pſal.* 61. 2. *From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher then I.* Pſa. 60. 2. *Thou haſt made the earth to tremble; thou haſt broken it: heal all the breaches thereof, for it ſhaketh*: eſpecially when the ſoul is in an high fever and diſtemper of grief and fear, through bypaſt ſins, *Pſal.* 41. 4. *I*

ſaid

ſaid, Lord be merciful unto me; heal my ſoul, for I have ſinned againſt thee. We ſhould uſe the outward means ordained by God, for healing our ſouls; ſuch as are the hearing of the Goſpel, receiving the holy Sacrament of the holy Supper, and daily Prayer: theſe are, through Gods bleſſing, ſtrengthning and healing Ordinances: but we muſt not reſt on the outward performances, or on the abilities of the Miniſter thereof; as if there were any Intrinſecal vertue in them, for healing a ſick and fainting Soul: The Word was preached by Chriſt himſelf, and yet no healing followed, *Matth.* 23. 37. *Luke* 19. 42. The Sacrament of Baptiſm was miniſtred by *Philip* the Evangeliſt to *Simon Magus*, and yet there was no healing of that gall of iniquity in his heart: when a people look too much to the inſtruments, who preach the Word, or miniſter the Sacraments, it provokes our jealouſie, God many times to withhold aſſiſtance from the Miniſters, and a bleſſing from the outward means to the people: for all theſe outward Ordinances are but empty ciſterns, till they be filled by an influence of power and life from himſelf, *Joh.* 6. 63. *It is the ſpirit that quickeneth, the fleſh profiteth nothing.* The outward Ordinance, without the Lords ſpecial preſence and bleſſing, is like the ſtaff of *Eliſha*, in the hand of *Gehazi*, they do not quicken a dead ſoul, nor awake the ſleepy and ſecure ſoul, 2, *Kings* 4. 31. Therefore inuſing

the outward means for healing our ſouls, we ſhould go by Prayer to the great Phyſician himſelf, that by his Spirit he would go along with the outward Ordinances.

If thou go to him, thou needeſt not deſpare of healing, for in his own due time he will heal all that come to him, *Jer.* 17. 14. *Heal me, O Lord, and I ſhall be healed.* There is no ſoul-diſeaſe incureable to him, though in it there were a complication of infirmities and diſtempers, *Iſai.* 1. 16, 18. *Waſh ye, make you clean, put away the evil of your doings from before mine eyes, ceaſe to do evil: Though your ſins be as ſcarlet, they ſhall be as white as ſnow,* &c. Though thy ſins were inveterat through cuſtom from thy child-hood, like the Lunatick child, *Mark* 9. 21. Though incurable through all the counſel of friends, like the diſeaſe of that ſick woman, *Luke* 8. 43. Therefore come your ſelves to him, and let parents bring their ſtubborn children in their prayers to *Him* the great Phyſician, who can heal perverſe ſpirits, and make crooked things ſtraight, even when parents and friends has deſpared of their recovery from their ſoul-diſtempers and evil wayes: In all diſtempers and wounds of ſpirit from outward grievous afflictions, come to this Soveraign Phyſician; though creatures neither can, nor will heal thee; yet he will come near to the afflicted, who under affliction bodily, are moſt afflicted in their ſpirit for

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their ſins, *Pſal.* 27. 10. *Jer.* 30. 17. *Hoſ.* 2. 14. *I will allure her, and bring her into the wilderneſs, and ſpeak comfortably unto her.* When the godly are in a deſolat, and wilderneſſe-like condition, and few or none to comfort: then the Lord, in an acceptable time, comes in to the ſoul with comfort: all the moral Inſtruments of our comfort and healing, are but as an Apprentice who can do nothing without their maſters ſecret information and direction: therefore the broken-hearted would come to Jeſus Chriſt, who had a calling from the Father, (*Luke* 4. 18.) to bind up and heal the broken in heart: he healed Inveterat bodily diſeaſes, as one of twelve years, one of eighteen, and one of thirty eight years, for the comfort of all poor humbled ſinners, who formerly have accuſtomed themſelves to do evil. He is a skilful Phyſician to apply ſeveral Medicines for healing ſeveral diſeaſes: He has Corroſives to awake theſe who are in a ſpiritual Lethargy; even the ſpirit of burning and judgement, *Iſai.* 4. 4 He has ſharp afflictions as a ſcourge to tame and daunt proud and vain men, who are in a ſpiritual Phrency, and diſtempered with an heady conceit of their own righteouſneſs, *Job* 36. 8, 9. *If they be bound in fetters, and be holden in cords of affliction; then he ſheweth them their work, and their tranſgreſſions; that they have exceeded.* He has Lenatives and Reſtauratives to poor fainting Souls; even the

ſweet promiſes of the Goſpel, *Iſa.* 57. 11. *Matth.* 5. 3, 4. *Matth.* 11. 28. Though this great Phyſician, the Lord Jeſus Chriſt, in the Humane Nature, be locally in Heaven, yet he can heal broken hearts on earth, by the vertue and preſence of his Spirit, through the power of his Interceſſion at the Fathers right hand, 1 *Joh.* 2. 1, 2. *If any man ſin, we have an Advocat with the Father, Jeſus Chriſt the Righteous; and he is the Propitiation for our ſins.* He healed the Centurions ſick ſervant at a diſtance, *Matth.* 8. And the Son of that Noble-man, (*Joh.* 4. 51.) at a diſtance alſo: As the Sun in the Firmament, though at a diſtance from the Earth, doth quicken and revive the Creatures by the influence of light and heat; ſo the Sun of Righteouſneſs, the Lord Jeſus Chriſt, doth by the influences of his Spirit and Vertue, quicken and revive a ſoul fainting under the burden of ſin.

2. The Patient under Gods Cure, is *the broken in heart, or, wounded in ſpirit,* The broken heart, is called alſo in Scripture a contrite ſpirit, *Pſ.* 51. 13. *Iſ* 57. 15. When the heart that was ſometime whole and hard like a ſtone, is broken into pieces, like a grain bruiſed between the upper and nether milſtone: ſo the heart of a truly humbled ſinner, is cruſhed between the ſenſe of divine juſtice, diſpleaſed with its ſins; and the ſenſe of divine love manifeſted in the Goſpel: it is called *a bruiſed ſpirit,* Iſa. 42. 3. When the heart is bruiſed and bowed down ſo with the burden

of

of many and manifold ſins; that from the deep ſenſe of greif and ſhame for them, they have not the confidence to look up to God, *Pſal.* 40. 12. *Mine iniquities have taken hold upon me, ſo that I am not able to look up*, &c. It is called *a wounded ſpirit*, Prov. 18. 14. becauſe the Lord of hoſts, provoked by our ſins, doth juſtly wound the guilty conſcience with pain, that the wounded ſpirit can get no reſt. *Pſal.* 38. 3. *There is no ſoundneſs in my fleſh, becauſe of thine anger: neither is there any reſt in my bones, becauſe of my ſin.* It is called *a ſoft and tender heart*, ſenſible of the danger and vileneſs of ſin; *Joſiah* his heart, was tender and humbled at the hearing of the Law, 2 *Chron.* 34. 27. *A rent heart*, *Joel* 2. 12. When the love of ſin is emptied out of the heart by repentance; as water out of a rent veſſel: and it is called *an heart of fleſh*, plyable and yeelding to walk in the commandments of God, *Ezek.* 36. 26, 27.

The neceſſity of *a broken heart*, is evident from the text, becauſe it is *the broken heart* only that God healeth. 1. God taketh ſpecinotice of the broken in heart, *Pſal.* 56. 8. *Ezek.* 9. 4. 2. He preſerveth the broken in heart in the midſt of common calamities, *Pſal.* 34. 18. *Ezek.* 9. 4. For if they be taken away with the common calamity, yet they get their ſouls for a prey. Good *Joſiah*, is ſaid to have been gathered to his grave in peace, 2 *Chron.* 34. 28. Although he was ſlain by the bloody ſword of

an enemy. 3. It is evident from the contrary evil of an hard heart; becauſe man's wilful hardning of himſelf in his evil wayes againſt warnings from the Word of God, from the rod of God upon himſelf or others, and from the ſharp checks of a guilty conſcience, doth provoke God judicially to harden him, by giving him up to a Conſcience paſt feeling, to commit ſin with greedineſs, and ſo to obſtruct their own healing, becauſe not the hardned, but the broken in heart, are healed, *Mat.* 13.15. *For this peoples heart is waxed groſs, &c. Leſt at any time they ſhould ſee with their eyes, and hear with their ears, and ſhould underſtand with their heart, and ſhould be converted, and I ſhould heal them.* For when wicked men do wilfully harden themſelves in their evil wayes, it is juſt with God to withdraw his former common reſtraints, ſuch as were the checks of a remording Conſcience, and a panick fear of wrath to come; thereafter he caſts the bridle on their neck: then do they run wild in their own imaginations, when they are given up in the juſt judgement of God to walk in the counſels of their own hearts; *Pſal.* 81. 11, 12.

The means and helps for breaking of the heart, that in all men is naturally hard, are, 1. A laying to heart the ſevere threatnings of God againſt ſin, *Jer.* 23. 29. *Is not my word like an hammer?* Many men hear the word of threatning, but are ſtill hardned, their heart is not broken; becauſe

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the threatning is not laid to heart by Faith. The old world, (*Mat.* 24. 39.) though they knew the threatning of the deludge by the preaching of *Noah*, yet they knew not, that is, they laid it not to heart, till the flood came: The hammer breaks not the hard ſtone, until it be laid to it with ſome pith; but when it is laid to heart, it doth in ſome meaſure begin the work of heart-breaking, *Jonah* 3. 5. *They believed God in his threatning, and proclaimed a faſt, which was a proclamation of their ſorrow for their ſins*: Faith to the threatning, worketh fear in the heart, and fear breaks the heart with preſent ſorrow, from a preſent apprehenſion of the wrath to come; this was the cauſe of *Ahab* his ſorrow and legal humiliation, 1 *Kings.* 21. 27. but in the children of God, this fear and brokenneſs of heart, is ſo ordered in the wiſdom and mercy of God, that it prepareth them for the comforts of the Goſpel in Jeſus Chriſt; as *Noah* moved with fear and apprehenſion of the threatned deludge, prepared an ark to the ſaving of himſelf and his houſe, *Heb.* 11. 7. In like manner the children of God, warned and wakened by the threatning of the Law, flee in to Chriſt, the only Ark and propitiation, that covereth believers from the curſe of the Law and eternal wrath, 1 *Joh.* 2. 1, 2. *If any man ſin, we have an Advocat with the Father, Jeſus Chriſt the righteous: and he is the propitiation for our ſins.* 2. Sad afflictions, laid home

home with conviction to the Conſcience, is a mean oft-times ordered by God to break an hard heart, as is ſeen in *Manaſſeh*, who was humbled by his fetters, and in the Prodigal, who was humbled by great famine and want: the unjuſt reproaches of enemies, contrary to their intention (like that man, who opened the Apoſtem in the body of his enemy, by a dart thrown at him) are ordered by God to break the heart of his children with ſorrow for by-paſt ſins: the reproaches of vile *Shimei*, calling *David* a bloody man in the matter of *Saul*, wherein he was moſt innocent; yet it did break his heart with ſorrow in remembrance of the matter of *Uriah*. 3. A particular confeſſion of our ſins, is a mean bleſt of God to the breaking of the heart: when we conſider the circumſtances of their number and greatneſs againſt infinit Majeſty, infinitly juſt, who will not clear the guilty, when we conſider the Omniſcience and Omni-preſence of God, that we have done this and the other evil in his ſight, and ſo have been ſhamleſs in our ſinning; as the vile adultereſs, is ſhameleſs by intertaining the adulterer in the preſence of her husband: when we conſider our wilfulneſs and obſtinacy in ſinning againſt the light of our own conſcience, as theſe men did, *Act.* 7. 51. When we conſider our relapſes, like the Sow to the puddle, & the Dog to the vomit, after many promiſes and reſolutions in the day of affliction to the contrair: when we conſider

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our baſe ungratitude, not only neglecting to render to the Lord according to his benefits beſtowed upon us; but alſo our rendring to him evil for good, and ſo deſerving, that evil of puniſhment ſhould never depart from us, *Prov.* 17. 15. 4. A particular regiſter & remembrance of Gods former mercies in doing us good all our dayes, by providing for us, and preſerving us from many viſible and inviſible dangers; when we call to remembrance his patience and long-ſuffering in bearing with us in our ſins: this brake the hard heart of the Prodigal, when he remembred the former bounty of his gracious father. *Luk.* 15. 17, 18. 5. A ſerious and frequent meditation of death and judgement, will be a mean to break an hard heart, as a man drowned in debt, not aquainted with any that will be ſurety for him; and knoweth aſſuredly, the rude Meſſenger will take him perſonally at the Term, arreſt him, and preſent him to the Judge; then the irrevockable ſentence will come forth, *Take him, bind him hand and foot*, &c. It broke the heart of *Pauls* companions, that he ſaid, *they ſhould ſee his face no more*, Act. 20. 38. So the fear of the day of death and of judgement, ſhould break the hard heart, when they conſider if they go on and die in their ſins, they ſhall be ſeparate from God for ever, and never ſhall ſee his face. Therefore break thine heart with ſorrow for bygone ſins, break off thy courſe of iniquity by righteouſneſs; make thine

thine aquaintance in time with Jesus Christ the Surety and Mediator of the New Covenant, and pray with *Hezekiah*, *Lord, I am oppressed, undertake thou for me.* If now he be thine Advocat, thou needest not be afraid of that day of judgement, because thy Advocat will be thy Judge: repent of thy sins, and by faith make application to him as thy Advocat and intercessour at the Fathers right hand; be of good courage, he that speaketh for thee now, will not speak against thee in that day. 6. Look oft by Faith and frequent meditation upon Christ crucified: this is a special Medicine and Lenitive to soften the hard heart, *Zach.* 12. 10. This look to him by faith, is like the blood of the goat, which breaketh the hard Adamant; look on him wounded for thy transgressions, both in his body and spirit: shall the innocent Cautioner be wounded, and sore distressed? and shall not the Principal debtor be wounded with sorrow for the debt he himself contracted? shall our spotless Cautioner suffer shame and reproach? and shall not our hearts be broken with grief and shame for our sins, which put the innocent Lamb of God to open reproach? *Psal.* 22. 6, 7. *Psal.* 69. 20. 7. Pray to God for a soft and broken heart, it is promised in the New Covenant, *Ezek.* 36. 26, 27. Pray for the influence and insuperable operation of the grace of God upon thy hard heart, that thou may know in thy self what is the exceeding greatness

greatneſs of his power to them who believe, according to the working of his mighty power, &c. Epheſ. 1. 19. The influence of his overpowering and overcoming grace, will be as *Aqua-fortis*, to cut and divide an heart of iron: we are like little children within the houſe, that can ſhut the door of the heart upon our ſelves, but cannot open it: Therefore we muſt cry to him, who both opens the dark underſtanding (*Luk.* 24. 45.) and alſo the heart and affections, *Act.* 16. 14. that he would open our hard hearts by his preveening grace, and by his ſubſequent grace, he would keep them open, and enlarge them by love toward himſelf, and his holy Commandments.

3. The cure of the broken in heart, *he healeth them, and bindeth up their wounds.* God healeth theſe that are of a broken heart with ſorrow under great afflictions, upon their perſons or outward eſtate, *Hoſ.* 6. 1. *Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath ſmitten, and he will bind us up.* The Lord healeth theſe that are thus wounded, by giving them patience and ſtrength in the inner-man to bear the viſitation of the Lord in the day of their trouble, *Pſal.* 138. 3. *In the day when I cryed, thou anſweredſt me, and ſtrengthendſt me with ſtrength in my ſoul.* Sometimes he comforts them with inward peace and joy; that exceeds the pain they have from outward tribulation, 2 *Cor.* 1. 4, 5. *Who comforteth*

comforteth us in all our tribulation, &c. For, as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt: and ſometimes by delivering them in their greateſt extremity, 2 *Cor.* 1. 9, 10. *But we had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in God which raiſeth the dead: who delivered us from ſo great a death, and doth deliver: in whom we truſt that he will yet deliver us.*

The Lord healeth alſo, in a more ſpecial manner, thoſe whoſe hearts are broken with ſorrow for their ſins: This is the healing we ſhould deſire moſt, as *David* did in the time of his great ſickneſs, *Pſal.* 41. 4. *I ſaid, Lord be merciful unto me, heal my ſoul, for I have ſinned againſt thee.* Our greateſt care ſhould be of ſoul-health, 1. Becauſe our care ſhould be greater to have the ſoul healed, than the body or outward eſtate: This was *David*'s firſt and greateſt deſire in the time of ſore ſickneſs, *Pſ.* 39. 8, 13. he firſt prayes for deliverance from his ſins, and then, with ſubmiſſion, for deliverance from his bodily diſeaſe, *Deliver me from all my tranſgreſſions: O ſpare me, that I may recover ſtrength before I go hence, and be no more.* The ſoul is more precious than the body; as men are more careful to have an Apoſtem in the inward and noble parts healed, than a ſcratch in the skin of the body; ſo our firſt and greateſt care ſhould be, to have the diſeaſes of our

ſouls

ſouls healed. 2. If the ſpirit be healed, and if a man have peace with God and his own conſcience, he will be able patiently to bear the infirmities of the body; But, *a wounded ſpirit who can bear? Prov.* 18. 14. As a man having an Ulcer in his back, is much diſquieted, even with a little burden: but if the back be ſound and whole, he can walk quietly under a great burden: So when there is no health nor peace in the conſcience, a very ſmall affliction doth diſquiet and perplex our hearts: but when we have inward health and peace in the conſcience, we are able through the Lord, who ſtrengtheneth us, to walk patiently and quietly under a great affliction, *Pſal.* 23. 4. *Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me, thy rod and thy ſtaff they comfort me.* Pſal. 138. 7. *Though I walk in the midſt of trouble, thou wilt revive me.* 3. Unleſe ye have a care of your ſouls healing in this life, there is no coming to perfect ſoul-health and ſalvation in Heaven: as the Lepers, under the Law, were not admitted into publick meetings, till firſt they were cleanſed and healed; ſo no unclean thing ſhall enter into the New Jeruſalem, *Rev.* 21. 27.

That we may the better underſtand what this ſoul-healing is, and how the cure is performed, we would conſider, that *ſin* in Scripture is compared oftentimes to ſickneſs, *Iſai.* 1. 5. and in many places to leproſie. 1. In bodily

bodily ſickneſs, there is a privation and want of health, ſo in ſin, there is want of Original Righteouſneſs, which was the ſound conſtitution of man in the ſtate of innocency. 2. In bodily ſickneſs, there is a colliſion of humours, like contrary waves, making a commotion in the body; ſo in our corrupt hearts, there is a contrariety of unruly luſts, one deſiring this viſible and ſenſual good, and another luſt, carried after another ſinful object. 3. In ſickneſs there is conſumption, and a tendency unto death, unleſs it be preveened; ſo in ſin, there is a tendency unto eternal death, unleſs it be preveened by the pardon of our ſins in the blood of Chriſt. 4. In ſickneſs bodily, men oftentimes become weaker and weaker; ſo unleſs they be reſtored by ſanctification, ſinners grow worſe and worſe, 2 *Tim* 3. 13 *Evil men and ſeducers ſhall wax worſe and worſe, deceiving and being deceived.*

Therefore, by *healing*, is meant ſpecially theſe two, 1. The forgiving of ſin to theſe who are broken in heart with ſorrow for it, *Iſa.* 33. 24. *And the inhabitant ſhall not ſay, I am ſick*, to wit, unto the ſecond death: *the people that dwell therein, ſhall be forgiven their iniquity.* 2. The ſanctifying of a broken-hearted man, and healing him by degrees, from in-dwelling corruption, which many times over-maſtered him: theſe two acts of ſoul-healing, are ſet down, *Pſal.* 103. 3. *Bleſs the Lord,*

Lord, who forgiveth all thine iniquities, who healeth all thy diſeaſes. By the remiſſion of ſin, the ſoul is healed, and recovered from a ſtate of guiltineſs and obligation to puniſhment eternal; and by ſanctification, it is recovered from pineing away in iniquity.

The impediments of *ſoul-healing*, are, 1. Waywardneſs and frowardneſs of men, who cannot endure to have their wounds touched and ript up by the word of reproof, *Prov.* 1. 30, 31. *They would none of my counſel; they deſpiſed all my reproof: therefore ſhall they eat of the fruit of their own way, and be filled with their own devices.* They cannot endure ampuration and mortification of their ſinful luſts, which are as a gangren'd hand or foot, therefore they are not healed; but chooſe rather to pine away in their beloved luſts, than to have them cut off, and ſo to have their ſouls ſaved. 2. Hardneſs of heart, and ſtupid ſecurity, without apprehenſion of the danger, and vileneſs of their ſins, makes them carleſſe to ſeek to the Lord for healing their ſouls, *Mat.* 13. 15. *For this peoples heart is waxed groſs, and their ears are dull of hearing, and their eyes they have cloſed, leſt at any time they ſhould ſee with their eyes, and hear with their ears, and ſhould underſtand with their hearts, and ſhould be converted, and I ſhould heal them.* 3. Willfull rejecting of the counſel and direction of the great Phyſician of our ſouls, given to us by his faithfull Miniſters,

Jer. 51. 9. *We would have healed Babylon, but she is not healed.* *Mat.* 23. 37, 38. *O Jerusalem, Jerusalem*, &c. *how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not? Behold your house is left unto you desolat*, &c. 4. A false conceit and imagination of our own righteousness and soul-health, is a great impediment to the healing of the soul, as the Phrenetick man, who thinks himself whole, seeketh not the Physician for healing, *Matth.* 9. 12. *They that be whole need not a Physician, but they that are sick*; that is, they that are sensible of their souls distemper through the malady of sin, are sensible also of a necessity to be healed.

The outward means of Soul-healing, are the Word, specially the Gospel-promises, *Psal.* 107. 20 *He sent his Word and healed them.* *Isai.* 57. 15. *Thus saith the high and lofty One*, &c. *I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.* *Isai.* 61. 1 *The Lord God hath sent me to bind up the broken hearted.* *Psal.* 51. 17. *The sacrifices of God are a broken spirit: a broken and a contrite heart O God, thou wilt not despise.* The Sacrament of the Lords Supper, is an outward mean for healing a broken heart; because it is a visible sign and seal of our Communion of Christs Body

dy broken for us, and of his blood ſhed for us; and his offering of his Body, and our receiving of it by Faith, is the ſpecial mean to heal the broken heart by the vertue of his Body broken for us: Prayer is a mean bleſſed of God for healing a broken heart: *Moſes* (*Num.* 12. 13.) cryed unto the Lord in behalf of his leproute ſiſter *Miriam*, ſaying, *heal her now, O God, I beſeech thee.* And (2. *Chron.* 30. 18, 19, 20.) *Hezekiah* prayed to the Lord for healing and forgivneſs to the People, who had prepared their hearts to eat the Paſſeover, but had not been punctually cleanſed according to the purification of the Sanctuary conform to the Law cerimonial: And it is ſaid, *the Lord hearkned to Hezekiah, and healed the people.*

The inward means of healing the Soul, are ſpecially two. 1. Repentance, *Jer.* 3. 20. *Return ye backſliding Children, and I will heal your backſlidings.* Jer. 4. 14. *O Jeruſalem, waſh thine heart from wickedneſs, that thou mayeſt be ſaved.* Repentance cleanſeth the wound, and letteth out the malignant humor. 2. Faith is a ſpecial mean for Soul-healing; it is as the hand that applieth the healing-plaiſter; it applies the blood of Chriſt, wherewith the Soul is cleanſed, *Act.* 16. 31. *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved.* As the Hæmoroiſe Woman, when ſhe touched Chriſt, was healed by the healing vertue that came out of him; ſo when a humble broken-hearted ſinner

doth lay hold on Christ, and the promise made in him, healing vertue comes from him, whereby guilt and obligation to eternal punishment, is taken away in our Justification, and the fever of corruption is much abaited, by the work and power of Sanctification.

The manner of Gods healing the broken-heart, is, 1. Freely without any merit in man procuring the same; for, Who hath first given to him, and it shall be *recompensed to him again?* Rom. 11. 35. *To this purpose saith the prophet, Isai.* 43. 25. *I, even I, am He that blotteth out thy transgressions for mine own sake*, &c. 2. He healeth powerfully; so that when he puts to the hand of his invincible grace for healing, no distemper of the will can resist him; for he takes away willingness to resist, and so he begins his healing in cureing the malignancy of the will, *Jer.* 17. 14. *Heal me, O Lord, and I shall be healed.* Jer. 31. 18. *Turn thou me, and I shall be turned.* This efficacy of Gods grace in healing Souls, is called the exceeding greatness of his power to us-ward, who believe, according to the working of his mighty power. It is a power, exceeding and overcomming the power of our corruption, at the time when God is pleased to exert it. 3. God heals the Soul gradually in respect of indwelling corruption: although (as is most probable) God justifies a sinner at once from the guilt of all his sins, actually forgiving

ing him all his bypaſt ſins, and giving him a right and claim through Chriſt unto the remiſſion of ſins to come: Yet the healing of the ſoul, from the vilneſs of indweling corruption in the courſe of Sanctification, is by degrees; for ſo long as the children of God are on Earth, there is in them grace and corruption, and each of them luſteth one againſt another, *Gal.* 5. 17. 4. He healeth perfectly and fully all his Patients, at the end of their life, from all ſtain of Sin, and diſtemper of Conſcience, through the ſtirring of inward corruption: as the Jewiſh Women were fully purified after Child-birth, before they were preſented in the Temple; ſo our bleſſed Lord and Phyſician, after our new Birth and Regeneration, doth purifie us in the courſe of Sanctification; and at death, having cloſed the courſe of our purification, doth after death, preſent us faultleſs before the preſence of his glory with exceeding joy, *Jud.* Epiſt. 24.

Obj. One poſſibly may ſay, my heart is broken with ſorrow for my ſins, and yet their is no healing of my ſoul, nor peace and quietneſs in my Conſcience; I may ſay, as *Jer.* 4. 14, 19. *I looked for the time of healing, and behold trouble.* *Anſ.* God is debtor to none for healing; he healeth the broken in heart, but not becauſe their heart is broken: The diſtemper is meerly from our ſelves, but our healing is from his free Grace; with ſome ſinners he deals more

roughly than with others, according to his Wisdom and good Pleasure, *Isai.* 28. 27. *Paul* is cast down to the ground, but the heart of *Lydia* is gently opened; some are sooner cured and comforted, to preveen despair; others are keept long under cure and exercise of Conscience, to preveen pride and presumption

Therefore wait upon the Lord thy Physician, with all patience and submission. 1. Because he hath promised to heal the broken in heart, and in zeal to the glory of his Truth, he will perform his promise, *Heb.* 10. 36. *Ye have need of patience, that after ye have done the will of God, ye might receive the promise.* Our patience is the thing he willeth, and after the proof of our patience, we shall receive the good promised, he doth not heal us to our sense, at the first; *David* had not health and peace in his Conscience at the first, upon the breaking of his heart for these two heinous sins, *Psal.* 51. 8, 12. The Lord in his wisdom, suspendeth healing and comfort, after the heart is broken, to the end in time coming we may be more careful to keep a good Conscience, which is the box wherein the precious Jewel of Peace and inward Joy, is preserved from rubbs and defilments. 2. Consider, the more patient thou art, thy inward pain will be the less: a sick man from his Impatience, that he is not healed so soon as he expected, doth both increase

creaſe his pain and offend his Phyſician; and afterward when God gives to his impatient Children, any eaſe from trouble, they are aſhamed of their former Impatience; whereas patience and ſubmiſſion to God about the time, manner, and meaſure of our healing and delivering, will preveen the ſhame that ariſeth from our impatience in times of trouble, and delayed relief, *Rom.* 5. 4, 5. *Patience worketh experience, and experience hope, and hope maketh not aſhamed.* 3. Conſider that our wiſe God, to manifeſt his Soveraign Dominion and free Grace, doth ſometimes heal at the firſt, even groſs offenders, as the Publican *Luke* 18. And the notorious Thief, *Luke* 22. Sometimes he doth keep leſſer offenders, for a long time under pain and terrour of Conſcience: In rich mercy he pitieth ſome of his Elect, that are in an high rageing Fever of ſin, and like to periſh in it: As alſo in his Wiſdom he keepeth leſſer offenders, for a long time under exerciſe and diſeaſe of Conſcience, leſt they ſhould think little of leſſer ſins, which oft-times prove an inlet to greater ſins. 4. Conſider his Wiſdom, who knoweth well, when and how, to deliver his own Children out of tryals and troubles, 2 *Pet.* 2. 9. *The Lord knoweth how to deliver the Godly out of temptations.* 5. Conſider his Faithfulneſs, 1 *Cor.* 10. 13. *God is faithful, who will not ſuffer you to be tempted above that ye are able: but will with the temptation*

alſo make a way to eſcape, that ye may be able to bear it. Limit not the holy One of Iſrael to means or times: The Phyſicians of our bodies will not take it well, to be limited by their patients to this or that time of healing: but wait thou on him at all times in the uſe of the lawful means, and wait for him in hope; who can tel, but he will heal and comfort thee, in thy greateſt extremity, with unexpected and abounding conſolations? *Iſai.* 41. 17, 18. *When the poor and needy ſeek water, and there is none, and their tongue faileth for thriſt, I the Lord will hear them, I the God of Iſrael will not forſake them; I will open rivers in high places, and fountains in the midſt of the valleys; I will make the wilderneſs a pooll of water, and the dry land ſprings of water.*

Queſt. How ſhall I know, if I be in the way of recovery, from the fever of my corruption, and in the way to perfect Soul-health, and Salvation? *Anſ.* 1. As the recovery of ſome health in the body, is known by the beating of the pulſe, when it is more equal and regular than it was formerly; ſo if thou be in the way of Soul-health; whereas thy former motions and wayes, were unequal, thou wa ſonce much for the leſſer duties of the firſt Table, as the Phariſies were in their preciſe payment of Tithes, but they neglected the ſubſtantial duties of the ſecond Table, as Mercy, Faith and Judgement: At other times, thou ſeemed very

very zealous of the duties of the ſecond Table, as the deputy *Gallio* was of the Emperours honour and ſervice; but as for the matters of God and true Religion, he accounted them but trifles, and cared not for them: but if thou be in the right way to perfect Soul-healing, the reſpect of thine heart, will be equal and uniform toward all the Commandments of God, *Pſal.* 119 6. *Then ſhall I not be aſhamed, when I have reſpect to all thy Commandments*, Act. 24. 16. *And herein do I exerciſe my ſelf, to have alwayes a conſcience, void of offence toward God and toward men.* Though thou may fail ſometimes out of Infirmity, and Inadvertence; yet the diſpoſition and inclination of thy will, is found in all thy wayes to honour God, *Heb.* 13.18. *Pray for us; for we truſt we have a good conſcience, in all things willing to live honeſtly.* 2. As in a begun recovery of bodily health, the former fever and thirſt is in ſome meaſure abated; ſo it will be with thee, if thou be in the way to Soul-health: whereas ſometime thou didſt drink-in Iniquity with greedineſs, as the Ox doth water, thou was intatiable in thy ſinful deſires; even when thy body was wearied in thine Iniquity, thy will was not wearied of it: but now if thou be in the way of recovery and ammendement, thy former deſire after ſin, will be much abated, and thou wilt hate even wandring and ſtragling motions, *Pſal.* 119. 113. *I hate vain thoughts, but thy Law do I love.*

3. As

3. As natural appetit groweth in theſe that are in the way of recovery to bodily health, and their right taſt begins to be reſtored: ſo whereas formerly the good Ordinances of God, were loathſome to thee in the time of thy rageing Fever in ſin, as Manna was to the people of Iſrael, in their feveriſh fits of Impatience and Diſcontentment: Now, if thou be in the way to Soul-health, the Word of God will be ſweet to thy Soul, *Pſal.* 119. 103. *How ſweet are thy words unto my taſt!* Yea, ſweeter than honey to my mouth. Thy former ſins will be bitter to thee as wormwood; as a man ſcunners much afterward at the Diſh, which did overſet and diſtemper his ſtomach, ſo thou wilt abhore thy former evil wayes, which did diſtemper thee, and bring pain to thy Conſcience, *Ezek.* 36.31. *Then ſhall ye remember your own evil wayes, and your doings, that were not good, and ſhall loath your ſelves in your own ſight, for your iniquities, and for your abominations.* Rom. 6. 20, 21. *For when ye were the ſervants of ſin, ye were free from righteouſneſs: what fruit had ye then in thoſe things, whereof ye are now aſhamed?* 4. The man in the way of recovery from bodily ſickneſs, begins to have a ſtomach to digeſt groſſer meats; whereas in the time of ſickneſs, he tarrowed at every thing: So if thou be in the right way to Soul-health, begun peace in thy Conſcience, will make thee digeſt even great afflictions and wants, 2 *Sam.* 23. 5.

Although

Although my houſe be not ſo with God ; yet he hath made an everlaſting Covenant , ordered in all things , and ſure : for this is all my ſalvation , and all my deſire ; although he make it not to grow. Hab. 3. 17, 18 *Although the Fig-tree ſhall not bloſſom , neither ſhall fruit be in the Vins , &c. yet I will rejoyce in the Lord , I will joy in the God of my ſalvation.* 5 The ſick man in the way to recovery , gets ſome ability to walk ; our bleſſed Lord ſaid, *Joh* 5. 8. to the man that was healed , *Take up thy bed and walk.* So , whereas formerly thou was wallowing in the myre of vile ſins , or lying in the bed of ſluggiſhneſs , and carnal ſecurity : Now if thou be in the right way to perfect Soul-health, thou wilt endeavour to walk in the wayes of God, as *Manaſſeh* did. 2 *Chron.* 33. 16. and as *Zacheus* did, *Luke* 19. 8.

Queſt. Ye will ask, what direction give ye us, after we are in the way of ſoul-recovery, that we may not relapſe into our former fits and ſoul-diſtempers ? *Anſw.* 1. Be thankful to the great Phyſician, who hath begun in thee the courſe of Sanctification to heal thy ſoul : *Hezekiah* was thankful to God, after his recovery from his bodily diſeaſe, and went up into the houſe of the Lord, to worſhip and praiſe him : If thou be unthankful to thy Phyſician, thou cannot with any confidence in new troubles and diſtempers, go to him for help and relief. 2. Keep a good dyet ; be thou of a ſo-

ber

ber and humble ſpirit, both under the ſenſe of former mercy recovering thee, and alſo under the ſenſe of the dregs and reliques of corruption dwelling in thee; which will not be perfectly cured till the hour of our death; a man in the way of recovery, abſtains from ſuch meat, as would provoke his old diſeaſe, and diſtemper him again; ſo abſtain thou from evil company and all occaſions, that would caſt thee into a new fever of trouble in thy Conſcience; as the holy Patriarch *Judah* did abſtain from going to *Thamar* any more, *Gen.* 38. 26. And as the holy Apoſtle *Peter* went out of the high Prieſts hall, where he had been tempted to deny his Lord, *Luk.* 22. 62. 3. Be thou watchful and circumſpect after thy begun recovery, as *Hezekiah* was, *Iſa.* 38. 15. *What ſhall I ſay? he hath both ſpoken unto me, and himſelf hath done it: I ſhall go ſoftly all my years in the bitterneſs of my ſoul.* As a man who is recovering of a broken leg, walks at leaſure and circumſpectly, eſpecially in rough wayes, wherein are many ſtumbling-blocks: Remember often what our Lord ſaid to the ſick man that was healed, *Joh.* 5. 14 *Behold thou art made whole; ſin no more, leaſt a worſe thing befal thee.* Be not ſecure, but follow the advice given by the Prophet to the King of Iſrael, after his victory againſt his enemies, 1 *Kings* 20. 22. *Go ſtrengthen thy ſelf, and mark and ſee what thou doeſt; for at the return of the year, the King*

of

of Syria *will come up againſt thee.* Much more ſhouldeſt thou watch againſt thy ſpiritual enemy, for thou knoweſt not how ſoon he may return with a violent temptation and aſſault upon thee. 4. Be careful to keep acquaintance and daily correſpondence with God in thy devotion and ſpiritual duties; as a man healed of bodily ſickneſs, is careful to keep good correſpondence with the Phyſician that healed him, and when at any time he is afraid of a new fit of his old diſeaſe, he doth acquaint him; ſo do thou by prayer, make daily application to God who hath begun to heal thy ſoul, *Mat.* 26. 42. and at thy firſt apprehenſion of the riſing of any luſt or noiſom humour in thy ſoul, cry to him, as *Paul* did, 2 *Cor.* 12. 8, 9. and thou ſhalt get a gracious anſwer as he did, *My grace is ſufficient for thee.* To God, Father, Son, and Holy Ghoſt, be immortal praiſe, *&c.* Amen.

Soul-

Soul-healing Vertue from Chriſt, by believing in him.

SERMON IV.

JOHN 3. 14, 15.

And as Moſes *lifted up the ſerpent in the wilderneſs: even ſo muſt the Son of man be lifted up: that whoſoever believeth in him, ſhould not periſh, but have eternal life.*

IT is ſaid, *Joh.* 1. 17. *The Law was given by* Moſes; *but grace and truth came by Jeſus Chriſt.* The Moral and Ceremonial Law was by Gods appointment proclaimed by *Moſes*; but the grace of Juſtification and abſolution from the curſe of the Moral Law, as alſo Truth in fulfilling the Ceremonial Law, and anſwering to all the types under the Old Teſtament, came by Jeſus Chriſt, who is the Truth, the body, and ſubſtance of all the legal Sacrifices and Offerings, *Joh.* 1. 29. *Behold the Lamb of God, which taketh away the ſin of the World.* He is the truth of all the legal waſhings and purifications,

1 *Joh.*

1 *Joh.* 1. 7. *The blood of Jeſus Chriſt his Son cleanſeth us from all ſin.* He is the truth of all the lights and lamps in the Levitical ſervice, *Joh.* 8. 12. *I am the light of the world: he that followeth me, ſhall not walk in darkneſs, but ſhall have the light of life.* He is the truth of all the Levitical Altars, as he was of their ſacrifices, *Heb.* 13. 10. *We have an altar, whereof they have no right to eat, which ſerve the tabernacle.* He is the alone Altar that ſanctifieth all our ſpiritual offerings, 1 *Pet.* 2. 5. His death was the true antitype of the lifting up of the brazen Serpent in the wilderneſs; as is clear from the words in the text: in which we have a vive reſemblance between Chriſt crucified, and the brazen Serpent; as is clearly inſinuat in the particle of ſimilitude *as*, aud in the particle of reddition and application, *even ſo.*

The reſemblance is, 1. In that which was liſted up, to wit, the brazen Serpent, and the Son of man. 2. In the place, to wit, in the wilderneſs. 3. In the liſting up of the Serpent upon a pole; and the liſting up of Chriſt upon the tree of the Croſs. 4. In the neceſſity of the lifting up of both; there was a neceſſity of lifting up the brazen Serpent to heal thoſe who were ſtung; ſo there was a neceſſity of the death of Chriſt, for healing and ſaving ſinners, *even ſo muſt the Son of man*, &c. 5. There is a reſemblance in the conſequent and benefit following, their looking: all thoſe, who being

ſtung,

ſtung, did look on the brazen Serpent, were healed: So all ſinners wounded with ſorrow for their ſins, and looking by faith, receiving him in all his offices, and reſting on Chriſt crucified, as he is offered in the Goſpel, ſhall not periſh but have eternal life.

2. There was ſome reſemblance between that brazen Serpent and Jeſus Chriſt, who by way of excellency, is called, *The Son of man*, 1. That Serpent was in outward form, like unto Serpents that have ſtings; but really it had no ſting: So our bleſſed Lord, though he was in form like unto ſinful men, yet was he without all ſin, *Rom.* 8. 3. *He was in the ſimilitude of ſinful fleſh*, it is not ſaid, *In the ſimilitude of fleſh*, for he was truly and really partaker of fleſh and blood; but without ſin: for he behoved to be clean himſelf, who was to cleanſe us; and to be whole and perfect, who was to heal us. 2. That Serpent was not made of Gold, but of Braſs: *Jeroboams* Calves were made of Gold: Our Lords outward Garb and faſhion before the world, was without all ſhow and pomp, *Iſai.* 53. 2. *When we ſhall ſee him, there is no beauty that we ſhould deſire him*, Luk. 17. 20. *The kingdom of God cometh not with obſervation.* The ordinances of men are oftentimes very ſpecious in their out-ſide, as were the Calves of *Jeroboam*; but the Ordinances of God are ſimple, without outward ſplendor: as the holy Word preached in ſimplicity, and the holy Sacraments

Sacraments adminiſtred in ſimple elements, yet with them is great vertue, and a bleſſing to believers. The Word, accompanied by the Spirit of God, is the power of God to ſalvation, *Rom.* 1. 16. and worketh effectually in thoſe that believe, 1 *Theſ.* 2. 13 The Sacrament of Baptiſm, through the Spirit, is the Laver of Regeneration, *Acts* 22. 16. *Tit* 3 5. and the Sacrament of the holy Supper, is through the bleſſing of God, the real and ſpiritual communion of the body and Blood of Jeſus Chriſt, 2 *Cor.* 10. 16. *Jeroboam* his Calves, though of Gold, did not heal any who worſhipped them: but there is much comfort and benefit to be had in the ſimple Ordinances of God, much more than in all the ſpecious and gliſtering inventions of men. One old zealous Father, at the Council of *Nice*, prevailed more with that young Heathen Philoſoph, for his converſion to the Chriſtian Faith, even by ſpeaking to him in the ſimplicity of the Goſpel, than all the learned Fathers could do by diſpute and arguing. 3. The occaſion of making and lifting up the brazen Serpent, was their great pain and danger in being deadly wounded by the fiery fleeing Serpents, *Numb* 21. So the occaſion, both of the Incarnation of Chriſt, and of his death upon the Croſs, was our ſins, wherewith we were wounded by the old Serpent, and had been in pain for ever, if Chriſt had not been

Incarnat and died alſo for us; *he was wounded for our tranſgreſſions*, Iſa. 53. 5.

The conſideration of this, that our ſins were the cauſe of the lifting up of Chriſt upon the Tree of the Croſs, ſhould work in us theſe three penal affections, 1. Grief and great ſorrow for our bypaſt ſins, *Zech.* 12. 10. *David* when he ſaw the innocent people deſtroyed by the Peſtilence, he was grieved at the heart, and ſaid, 2 *Sam.* 24. 17. *Lo, I have ſinned, and I have done wickedly; but theſe ſheep, what have they done?* So we may and ſhould ſay in the grief of our hearts, What hath the innocent Lamb of God done, who was without ſpot, and blameleſs? But we have ſinned, and we have eaten the ſour Grape; and his teeth was ſet on edge: we ſtretched out our hearts and hands to iniquity; and his back was ſcourged for our offences. 2. It ſhould work in our conſciences, ſhame and ſelf-indignation; and we ſhould afflict our ſpirits for our ſins, as *Ephraim* did, *Jer.* 31. 19. *I was aſhamed, yea even confounded, becauſe I did bear the reproach of my youth.* 3. An active deteſtation of all ſinful wayes for time coming, as it is ſaid, *Job* 34. 32. *That which I ſee not, teach thou me: if I have done iniquity, I will do no more*, Hoſ. 14. 8. *Ephraim ſhall ſay, what have I to do any more with idols?*

2. The place wherein the Serpent was liſted up, was the wilderneſs: even there did God provide a remedy, where no means of humane help

help was to be had: there was no antidotes to be found in the wilderneſs againſt the venom, for preſerving from that inflammation, and extreme burning with pain: So fallen man, was in a wilderneſs-eſtate after he had ſinned againſt God: for in holy Scripture, *wilderneſs* is taken for a deſolat condition, *Iſai.* 35 6. *In the wilderneſs ſhall waters break out*; that is, plentiful refreſhment by the Meſſias. *Iſai.* 41. 18. *I will make the wilderneſs a pool of water.* When no remeed for healing man could be had from creatures, the righteous Angels could not ſatisfie infinit Juſtice, they being finit creatures: no more than the payment of ten pounds can exhauſt the debt of an hundred thouſand pounds: holy and righteous men cannot ſatisfie for themſelves, *Pſal.* 143. 2. *And enter not into judgement with thy ſervant, for in thy ſight ſhall no man living be juſtified.* Yet in ſuch an extremity, like a wilderneſs, wherein no out-gate is ſeen, the Lords own arm brought ſalvation to his people, *Iſai.* 63. 5. *I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought ſalvation unto me, and my fury, it upheld me.* In this wilderneſs, our bleſſed Lord was lifted up; let us look by faith to him, when at any time we are ſtung with the tongues of a viperous generation, and back-biters, who are like *Dan*, an adder by the way; in ſuch a caſe look thou to Jeſus Chriſt lifted up on the Croſs, mocked

and reviled, *Heb.* 12. 3. *Consider him, that endured such contradictions of sinners against himself, lest ye be wearied and faint in your minds.* In this world, that is a wilderness of many Labyrinths and difficulties, wherein many times we see no probable outgate: Let us lean by faith and dependance on Christ crucified, the Captain of our Salvation; and he will at death lead us out of this wilderness, into that Paradise that is above. as it is said of the spouse in *Cant.* 8. 5. *Who is this that cometh up from the wilderness, leaning upon her beloved?* Rom. 8. 39. *Nor height, nor depth, nor any other creature, shall be able to separat us from the love of God, which is in Christ Jesus our Lord.*

3. As the Serpent was lifted up upon the Pole; even so was Christ upon the Cross, 1 *Pet.* 2. 24. *Who his own self bare our sins in his own body on the tree*; the word there (ανηνεγκεν) signifieth both to bear a burden, as *Matth.* 4. 6. *The Angels will bear thee in their hands,* επι χειρων αρουσι σε and also to take away, *Joh.* 1. 29. *Behold the Lamb of God that taketh away the sins of the world,* ὁ αἴρων την ἁμαρτιαν του κοσμου. So our blessed Lord took away our sins, by bearing the burden of the punishment due to us; and thereby making satisfaction to Divine Justice, *Isai.* 53. 6. *We have turned every one to his own way, and the Lord hath laid on him the Iniquity of us all*; and vers. 12 *He was numbered*

numbered with the tranſgreſſors, and he bare the ſins of many. He was lifted up upon the Croſs, and died that kind of death, to take away the curſe of the moral Law, threatned againſt us for our ſins, *Gal.* 3. 13. *Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us: for it is written, curſed is every one that hangeth on a tree.* Although there be no proportion between a temporal curſe or puniſhment, and that eternal curſe and puniſhment due to us for our ſins; yet the infinite worth of the Perſon, being the Son of God, gave infinite worth and value to his ſufferings for a ſhort time, for taking away the eternal puniſhment, and for procuring to us an eternal and exceeding weight of glory, according to that of *Heb.* 9 14. *How much more ſhall the blood of Chriſt, who through the eternal Spirit, offered himſelf without ſpot to God, Purge our Conſcience from dead works, to ſerve the living God?*

As our bleſſed Lord was lifted upon the Croſs; ſo let us lift up our minds and hearts to him, and as *Paul* had the Philippians alwayes in his heart, *Philip.* 1. 7. So let us carry Chriſt crucified alwayes in our hearts. 1. This ſhould be our great care and ſtudy, with the Apoſtle *Paul*, who ſtudied nothing ſo much as the knowledge of Chriſt and him crucified, 1 *Cor.* 2. 2. And *Philip.* 3. 10. *That I may know the fellowſhip of his ſufferings.* For this end, the

holy Sacrament of the Supper was institute, to bring often to our remembrance the death of the Lord Jesus, 1 *Cor.* 11. 26. 2. Serious and frequent thoughts of his Cross, will mortifie sin in us, *Gal.* 2. 20. *I am crucified with Christ.* Thoughts of the great grief and shame, brought upon the Innocent Lamb of God by our sins, should pierce our hearts: should we rejoyce in that, which made him cry out, *My Soul is exceeding sorrowful unto death?* God forbid we should glory in that which procured the shame of the Cross to him. The thoughts of his Cross will mortifie our impatience in all our afflictions; when we look to him, who with so great patience endured the Cross, and with intuperable courage despised the shame of the World. This will mortifie our love to the perishing vanities of this present world, *Gal.* 6. 14. *God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.* As a dead man is not affected with the pleasures of the world; and the world is crucified to him, as a man has no pleasure to look upon the limbs of a malefactor hanged up in the high way. 3. Thoughts of the cross of Christ, have an active and attractive Vertue: they will quicken our Faith, and draw us nearer to Christ; where the carcase is, there will the eagles be gathered, *Matth.* 24. 28. The sweet smell of the cross of Christ, draweth Be-

lievers

lievers to him : It will quicken our love to Chriſt, and our obedience, *Can.* 1. 3, 4. *Thy name is as oyntment poured forth, therefore do the Virgins love thee: draw me, and we ſhall run after thee.* A thankful man cannot but love his ſervant, that has ſuffered much for him; how much more ſhould we love our bleſſed Lord, who ſuffered ſo much for us, who by an evil Nature, are born enemies to God? The conſideration of his death, will quicken our hope and dependance upon God, for all things needful in time coming, *Rom.* 8. 32. *He that ſpared not his own Son, but delivered him up for us all; how ſhall he not with him alſo, freely give us all things?* It will quicken our love to all who belong to Chriſt, eſpecially in the time of their diſtreſs; as the love of *David* to *Jonathan*, in the remembrance of his great kindneſs, did make him enquire after theſe that belonged to *Jonathan*, that he might ſhew kindneſs to them, 2 *Sam.* 9. 1. The conſideration of this great love of Chriſt, in dying ſuch a death for us, by the power of his Love, will ſubdue our ſinful luſts, and make us by patience to overcome difficulties and afflictions in ſuffering for his Name, *Rom.* 8. 37. *Nay, in all theſe things we are more than Conquerours, through him that loved us.* This Heavenly fire of his Love in our hearts, like lightnings, will quench that earthly fire and exhalations of unclean luſts. 4. Serious and

deep thoughts of the croſs of Chriſt, will comfort and encourage us againſt all our enemies, whether devils or wicked men, becauſe Chriſt, upon the croſs, hath ſpoiled *principalities and powers*. *Col.* 2 15. Satan our arch-enemy, is both bound and ſpoiled by the Captain of our Salvation. He may and will moleſt us, like an enemy beſieging a City, and making frequent aſſaults; but he ſhall not prevail to get poſſeſſion, *John* 10.28. *They ſhall never periſh, neither ſhall any man pluck them out of my hand.* The true Believers, may and will be moleſted, by wicked men tempting them to ſin; and perſecuting them with tongue or hands, becauſe they will not run with them in the exceſs of riot, 1 *Pet.* 4. 4. But be of good comfort; for even all the wicked in the world, are ſubjected to him by the merit and power of his Croſs, *Phil.* 2. 8, 9, 10. *Joh.* 16. 33. *Theſe things have I ſpoken unto you, that in me ye might have peace; in the world ye ſhall have tribulation: but be of good chear, I have overcome the world.* The thoughts of the death of Chriſt, will comfort us againſt the ſevere charge, and ſharp challenges of a guilty and accuſing Conſcience, *Rom.* 8. 34. *Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again; who is even at the right hand of God, who alſo maketh Interceſſion for us.* It will comfort and encourage againſt the fear of death; ſeing our bleſſed Lord by

his

his death on the Croſs, hath taken away the ſting and curſe from our death, 1 *Cor.* 15. 57. *But thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt.*

4. The neceſſity of the death of Chriſt upon the Croſs, *even ſo muſt the Son of man be lifted up*; It was neceſſary our Lord ſhould die. 1. There was a neceſſity of immutability in reſpect of Gods decree to ſave loſt man by the ſufferings and death of Jeſus Chriſt, *Heb* 2 10. *For it became him, for whom are all things; and by whom are all things, in bringing many ſons unto glory, to make the Captain of their ſalvation perfect through ſufferings.* 1 Pet. 1. 20. *Who verily was fore-ordained before the foundation of the world, but was manifeſt in theſe laſt times for you.* 2. There was a neceſſity in reſpect of infallibility to fulfil the Propheſies concerning his death for our ſins. *Iſa.* 53. 12. *He hath poured out his ſoul unto death.* Dan. 9. 26. *The Meſſiah ſhall be cut off, but not for himſelf.* 3. To fulfil and to be anſwerable by his death and bloody ſacrifice to the typical ſacrifices, *Heb.* 10. 4, 5, 6, 7. *For it is not poſſible, that the blood of Bulls and Goats ſhould take away ſins,* &c. And, *Rev.* 13 8. he is called, *The Lamb ſlain from the foundation of the world*; to wit, in theſe myſtical and typical ſacrifices, before, and under, the Law. 4. There was a neceſſity for him to die this kind of death on the Croſs; whereof ſee more in *Serm. Joh.* 12. 32.

Though

Though there was a neceſſity for our bleſſed Lord to die, yet he ſubmitted to it moſt willingly; he poured out his ſoul unto death, and frequently it is ſaid in the New Teſtament, he emptied himſelf, and gave himſelf to the death, *Gal.* 1. 4. *Eph.* 5. 2. *Tit.* 2. 14. This kind of neceſſity agreeth well with a ſpontaneous willingneſs, though not with a liberty of indifferency toward the oppoſit act. And ſeing our bleſſed Lord ſubmitted himſelf willingly to this neceſſity, in order to our ſalvation; let us alſo, when-ever in a neceſſity of divine providence we are called to undergo this or that croſs, willingly and chearfully ſubmit our ſelves to the neceſſity of his wiſe providence: Let us ſay as our Lord did, *Not my will, but thine be done.* Let us ſay as *David* did, 2 *Sam.* 15. 26. *Behold, here am I, let him do to me as ſeemeth good unto him.* And with theſe loving Profeſſors, *Act* 21. 14. *When* Paul *would not be perſwaded, we ceaſed, ſaying, the will of the Lord be done.*

5. There is a reſemblance in the conſequent and effect of their looking to the brazen Serpent, and of believers their looking to Chriſt on the Croſs. 1. Theſe Serpents in the wilderneſs were deadly; the *Septuagint* Interpreters calls them ὄφεις θανατηρας: ſo in ſin there is the bite of the old Serpent, when a temptation to ſin is faſtned on our hearts, and we give conſent to it, *Jam.* 1. 15. *When luſt*

hath

hath conceived, it bringeth forth ſin: and ſin when it is finiſhed, bringeth forth death. The bite of the Serpents, was painful before they looked up to the brazen Serpent; there was a burning inflammation and pain from the ſting: ſo it is in ſinners, after they have ſinned, the ſting of an evil conſcience remains burning and tormenting them from the ſenſe of guiltineſs, and the fear of wrath to come, and fear hath torment, 1 *Joh.* 4. 18. 2. They were pained at the heart, before they looked to the brazen Serpent: ſo before a ſinner can look by faith to Jeſus Chriſt, and ſo be healed, there muſt be pain and grief at his heart in ſome meaſure of ſincerity, for offending the juſt and gracious God, *Mat.* 9. 11, 12. *Jeſus ſaid unto them, they that be whole need not a Phyſician, but they that are ſick.* Two ſorts of perſons are not healed at the firſt, to wit, thoſe that are lethargick, or phrenetick; ſenſleſs of ſin, or conceitful of their own righteouſneſs: The Church of *Laodicea* is convinced firſt of her ſecurity and vain imaginations, before ſhe be invited to be healed, *Rev.* 3.19. And the Phariſee, conceited of his own righteouſneſs, returned to his houſe not juſtified, *Luke* 18. As the lethargick is ordinarily cured by caſting him into a fever, and then he being ſenſible of his diſtemper, is healed by the Phyſician; ſo our great Phyſician puts ſecure and ſenſleſs ſinners oftentimes to a ſharp fever and exerciſe of conſcience, by diſcovering

covering ſin and wrath to them, and thereafter heals them, as he did the Jaylor, *Act.* 16. 30, 31. The Phrenetick and conceity ſoul, the Lord heals, by beating them with the ſharp rods of affliction, *Job* 36. 8, 9, 10. *If they be bound in fetters, and be holden in cords of affliction; then he ſheweth them their work and their tranſgreſſions that they have exceeded: he openeth alſo their ear to diſcipline, and commandeth that they return from iniquity.*

They were healed by looking up to the brazen Serpent; ſo by faith in Chriſt Jeſus, we are healed from our ſins, *Act.* 16. 30. *Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved.* He is the only Phyſician, that is both able and willing to heal the broken in heart: As the People ſtung, were healed by their looking up, as a condition appointed and required by God: But they were not healed for their looking up, as a cauſe meritorious of healing; ſo Faith is appointed, and required as an inſtrument or condition, without which there is no Juſtification and Salvation; but it is not the cauſe meritorious, but looks to Chriſt alone, as the procurer of our Juſtification and Salvation in his blood: The ſick Woman was healed of her bloody flux, through her touching of Chriſt, but not by any vertue in her touching; for the healing vertue came from Chriſt himſelf alone, *Mark* 5. 30. *Luke* 6. 19. He healeth us of all the ſtings, that diſ-

quiet

quiet and torment our ſpirits; of which there be four. 1. The ſting of a guilty and tormenting Conſcience, ſpoken of, *Job* 20. 12. 2. The ſting of outward great afflictions, not only in the Wicked, but alſo in the Godly; to wit, a fear and apprehenſion of wrath in the affliction, *Job* 6. 4. *The arrowes of the Almighty are within me, the poyſon whereof drinketh up my ſpirit; the terrours of God do ſet themſelves in array againſt me.* 3. The ſting of temptation, 2 *Cor.* 12. 7. *There was given to me a thorn in the fleſh.* 4. The ſting of death, 1. *Cor.* 15. 56. At that time, our ſins that were quiet from tormenting us, as the viper was for a time, *Act.* 28. at death they leap on our Conſciences, to torment them with fear of the ſecond Death. Therefore let us look to Chriſt crucified, that we may be healed of all theſe ſtings, *Iſai.* 45. 22. *Look unto me, and be ye ſaved all the ends of the earth*: Look to him, who ſhed his blood for the remiſſion of ſins; who has reconciled us in the blood of his Croſs; and this look, will calm the Conſcience, from the ſting of guiltineſs, *Rom.* 5. 1. *Being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt.* 2. When thou art diſquieted with the ſting of afflictions, look to Chriſt, who by the merit of his ſufferings, hath taken away the curſe and wrath from thy ſufferings, and maketh them medicinal and profitable for thy ſoul,

Heb.

Heb. 12 10. *He chaſtiſeth us for our profit, that we may be partakers of his holineſs.* 3. Againſt the ſting of temptations and ſharp tryals, look to his rich and free Love, *Rom.* 8. 37. He will give ſtrength to reſiſt, 2 *Cor.* 12. 9. He will give outgate, 1 *Cor.* 10. 13. 4. Againſt the ſting of death, look by Faith to Jeſus Chriſt, who is the Saviour of his body, *Rom.* 8 1. *There is no condemnation to them that are in Chriſt Jeſus.* Look by Faith to him, interceeding at the right hand of God, for preſerving us Believers unto eternal Life, *Rom* 8. 34. *Joh.* 10. 28. As by his death he purchaſed our peace with God, ſo by his Interceſſion he perpetuats that peace, *Heb.* 7 25 *Wherefore he is able alſo to ſave them to the outermoſt, that come unto God by him, ſeing he ever liveth to make Interceſſion for them.*

4. All that looked to the brazen Serpent, were healed; although in ſuch a great number of men, all were not alike quick-ſighted; ſo all Believers, though not alike ſtrong in Faith, by looking to Chriſt crucified, are ſaved from their ſins. There is no exception of infants in the life of Faith, although in the eſtate of Grace, and for the time they be not able, by a reflex act, to diſcern their own eſtate: as infants are refreſhed with bodily food, although their hand be not ſo large, as the hand of men grown up to ripe age: the promiſe of ſalvation is univerſal to all true Believers, whether ſtronger

ſtronger or weaker, *Joh.* 3. 16. *Joh.* 3. 36. *He that believeth on the Son, hath everlaſting life*: The Church of Chriſt, is compared to a flock of ſheep, *Act.* 20. 28. And all the ſheep are not alike ſtrong; yet the great Shepherd of our ſouls, doth *gather the Lambs with his arm, and carrieth them in his boſom, and doth gently lead thoſe that are with young*, *Iſai.* 40. 11. It is compared to a family, *Heb.* 5. 14. And all in the family are not alike ſtrong; ſo it is in the Church: and yet our heavenly Father feedeth all by Jeſus Chriſt, the bread of life. Therefore look unto him, with the eye of Faith, though weak, *and be ye ſaved*, *Iſai.* 45. 22. It is not ſo with the eye of a believing ſoul, as it is with the eye of the body, in beholding this created Sun; the more it looketh upon it, the eye is the more dazled and weakned; but the more a Believer looketh on Chriſt the Sun of righteouſneſs, he groweth the ſtronger in the grace of Faith: becauſe he ſeeth more and more of the power of Chriſt, to ſave all who come to God by him; who is the Son of God, in whom the Father is alwayes well pleaſed; he ſeeth the more of his willingneſs to accept of ſinners; he ſeeth him on the croſs, giveing pardon, and promiſing Paradiſe to a notorious maleſactor; he heareth him praying for forgiveneſs to his enemies: Therefore he concludes, that he will not reject his ſoul that cometh unto him ſincerely, though weakly.

It

It is not ſaid, that the Son of man muſt be liſted up, that all men may believe; or that all men may have eternal life: For if the Lord had intended, that all men ſhould believe, or that all men ſhould be ſaved, then all men ſhould believe and ſhould be ſaved; *for who hath reſiſted his will*, and purpoſe? *Rom.* 9. 19. It is alſo repugnant to his wiſdom, to intend what he knows cannot come to paſs, to wit, that all men ſhould have Faith; for Faith comes by hearing the Goſpel, and God intends not to ſend the Goſpel to all men.

The bite of the Serpent in the wilderneſs, was in it ſelf deadly; yet all who looked to the brazen Serpent were healed: So all ſin in it ſelf is deadly; for the wages of ſin is death, *Rom.* 6. 23. But if we confeſs our ſins with ſorrow for them, and a purpoſe to forſake them; and if by faith, we look to Chriſt crucified, and reſt on him, we ſhall be ſaved, 1 *Joh.* 1. 9. *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.* We would conſider well the covenant of Grace, made in Chriſt to Believers: It is a covenant well ordered, ſure and everlaſting, 2 *Sam.* 23. 4. It is well ordered, and adorned with rich and free promiſes of all things requiſit for our eternal happineſs; as promiſes of mercy, (*I will forgive them their ſins*) of grace and ſanctification,

ſtification, *I will put my Law in their inward parts, and writ it in their hearts*, &c. Jer. 31. 33, 34. It is a ſure Covenant, becauſe grounded on two things immutable, to wit, Gods eternal Counſel and Decree manifeſted in the Goſpel, for bleſſing and ſaving all Believers in Jeſus Chriſt, *Gal.* 3. 16. All the promiſes, are Yea and Amen in him; becauſe, made in a reſpect to his ſatisfaction, and performed by him in the fulneſs of time: The other ground of the ſureneſs of the Covenant, is the Oath of God, *Heb.* 6. 17, 18. *Gen.* 22. 16. It is made ſure by the blood of our Surety and Mediator Jeſus Chriſt, who ſhed his blood both to purchaſe, and to aſſure us of the remiſſion of our ſins: It is enſured to us by the Seals of the holy Sacraments, and although the Seals under the Old and New Teſtament, be diverſe: yet the Covenant ſealed, is one and the ſame; as the face is one and the ſame, when vailed and unvailed. It is an everlaſting Covenant, *Jer.* 32. 40. *I will make an everlaſting Covenant with them*, &c. It is put in the hand of our Surety, to be kept for us, and he by the power of his invincible Grace, keepeth us for the poſſeſſion of the heavenly Inheritance. 1 *Pet.* 1. 5. *Who are kept by the power of God through faith unto ſalvation.* For farther clearing the Doctrine of believing in Jeſus Chriſt for Juſtification, or Remiſſion of ſins, and

for eternal Life, we would anſwer ſome Queſtions.

Queſt. What is the Object of juſtifying and ſaving Faith? *Anſw.* The Object of divine Faith, is all the divine truths revealed in the holy Scripture; but the Object of juſtifying and ſaving Faith, is the Lord Jeſus Chriſt; he is the only Ooject, whereunto we muſt look for juſtification and ſalvation, *Iſa.* 45. 22. *Look unto me, and be ye ſaved, all the ends of the earth.* Act. 10. 43. *To him gave all the Prophets witneſs, that through his Name, whoſoever believeth in him, ſhall receive remiſſion of ſins.* Act. 13. 39. *By him, all that believe are juſtified from all things, from which ye could not be juſtified by the Law of* Moſes. As theſe who were wounded by the firy ſerpents in the wilderneſs, looked alſo to the pole whereupon it was ſet; but they were healed only by looking to the brazen Serpent its ſelf; ſo though the whole Scripture, is as a ring of gold, precious and much to be eſteemed, yet the Lord Jeſus Chriſt, is as the precious ſtone in the midſt of it; and for obtaining juſtification and ſalvation, is to be looked unto allanerly: The Lord Jeſus Chriſt, and Gods rich and free love in ſending him into the world, is moſtly, among all divine Truths, to be looked unto, *Joh.* 5. 39. *Search the Scriptures, for in them ye think ye have eternal life, and they are they which teſtifie of me.* Joh. 20. 31. *But theſe are written, that ye might believe,*

believe, that Jesus is the Christ, the Son of God, and that believing, ye might have life through his Name. So as he is the alone Object, to which we should look, as the meritorious cause of our justification and salvation; so, of all revealed divine Truths, he is the principal Object of our Faith; he is the end of the Law Ceremonial, *Gal.* 3. 24. He is the entire supplement of the Moral Law, by his perfect righteousness and satisfaction to divine justice, *Rom.* 8. 3. *For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likness of sinfull flesh, and for sin condemned sin in the flesh.* And he is the Mediator and substance of all Gospel-promises, 2 *Cor.* 1. 20. *All the promises of God in him, are* Yea, *and in him* Amen. Therefore it is our duty to be conversant in all divine Truths revealed in holy Scripture; but we should meditate most frequently upon this divine Truth of our justification and salvation by Jesus Christ, wherein most eminently is manifested the *Father's* love in sending him, the love of the *Son* in coming into the world, that by the merit of his death, we may be justified and saved; and the love of the Holy Ghost, in anointing and qualifying him for these great effects: as the Bee passeth thorow many flowrs in the Garden, but stayeth longest on these, where it getteth most hony; so we should often meditate upon the mystery of Gods free love in Jesus Christ: All the Scriptures are

faithful ſayings, and worthy of all acceptation; yet this ſaying is eminent above all, 1 *Tim.* 1. 15. *Chriſt Jeſus came into the world to ſave ſinners.* We ſhould turn away our eyes from looking to any thing as meritorius of juſtification and ſalvation: but we ſhould look unto Chriſt alone and his righteouſneſs for the ſalvation of our ſouls; becauſe life eternal, is the gift of God through Jeſus Chriſt our Lord, *Rom.* 6. 23. And we are ſaved by grace, through Faith in him, *Eph.* 2. 8. This doctrine, from the force of truth upon the Conſcience, and for quieting the heart in the remembrance of our own unrighteouſneſs, the learned and worthy reformed Divines, have maintained according to the holy Scriptures; and the learned Biſhop *Andrews*, (in his *Serm.* on *Jer.* 23. 6.) faith pioufly and foundly, That if men would ſet God before them in his juſtice, and their own ſouls in their guiltineſs, they would interpoſe nothing between the revenging juſtice of God, and their guilty ſouls, but the alone righteouſneſs of Jeſus Chriſt: yea, ſome of the Roman Church, have acknowledged, that juſtification and ſalvation, is to be ſought only in the Lord Jeſus Chriſt; as was evident from that directory for viſitation of the ſick, reprinted at *Venice*, one thouſand five hundred ſeventy ſix; the prieſt is directed to propone this queſtion to the ſick perſon, *Believeſt thou that none can be*

ſaved

saved by their own merits, or any other way, than by the merit of our Lord Jesus Christ? And the Priest is directed to instruct the sick person, that there is no other way of salvation, but by Faith on Jesus Christ alone. *Bellarmin.* (lib. 3. *of Justif.*) after a long debate, he concludes, "It is safer for the uncertainty of our own righteousness, and for shunning the danger of "vain glory, to put our confidence only in the "righteousness of the Lord Jesus Christ. *Ferus*, a learned and moderat Divine, commenting upon the parable of the Labourers in the Vine-yard, *Mat.* 20. speaketh to this purpose, "God promised freely, and he rewardeth freely; therefore if thou wouldest keep Gods favour toward thee, make no mention of thy "own merits; for he will give all things out "of his own mercy; nevertheless thou must "not be the slower to do good works; yea "rather thou shouldest be the more zealous of "them, seing we have so bountiful a Lord.

Quest. Is there no more required for justification, but only Faith in Jesus Christ? Is there no more required for inheriting eternal life, but to receive him, and to rely on him? *Answ.* Some of late, even Divines of the reformed Church, have spoken very rashly (to say no worse) of some eminent and Orthodox learned men of the Reformed Churches, as if they did not require in the believer new obedience and sanctification: It is true, they require according to the

Scriptures, that by Faith alone in Christ and his righteousnes, they should look for justification; but they require new obedience and sanctification in the believer, as a necessary antecedent unto eternal life. The Harmony of learned Divines of the reformed Church, in the Doctrine of justification, See in learned *Hornbeck* his *Institut. Theolog. Cap.* 11. and they affirm that as our sins were imputed to Christ the Surety and Mediator of the New Covenant, so his Righteousnes is imputed to believers for justification: therefore it is not, as some in their expressions, complying with the Papists, have spoken, a fancy, or *Justitia Putativa*, a supposed righteousnes, but it is real of God the Father, accompting his Sons Righteousnes unto the sinner, and by that accompting, making it his to all effects, as if the sinner himself had performed it: as speaketh the learned and famous Arch. B. *Usher*, in his Sum of Christian Religion upon this Subject: "Because (saith "he) this Righteousnes is in Christ, not as in "a person severed from us; but as in the head "of the Church, the second *Adam*, from whom "therefore it is communicated unto all, who "being united as members unto him, do lay "claim thereunto, and apply it unto themsel-"ves, *Rom.* 5. 19. *Rom.* 10. 4. And though "(saith he) it be not fit to measure heavenly "things by the yard of reason, yet it is not un-

"reasonable

" reaſonable, that a man owing a thouſand " pound, and not being able to pay it, his Cre- " ditor may be ſatisfied by one of his friends: And anſwering to that queſtion, how then doth the ſoul reach after Chriſt in the act of juſtify- ing? " Even as a man (ſaith he) fallen into a " river and like to be drowned, as he is carried " down with the flood, eſpyeth the bough of a " tree, hanging over the river, which he catch- " eth at, and clingeth unto, with all his might " to ſave him; and ſeeing no other way of " ſuccour but that, ventureth his life upon it: This man ſo ſoon as he had faſtned upon this bough, is in a ſafe condition; though all trou- bles, fears and terrours are not preſently out of his minde; until he come to himſelf, and ſeeth himſelf quit out of danger; then he is ſure he is ſafe; but he was ſafe, before he was ſure: Even ſo it is with a believer, Faith is the eſpying of Chriſt, as the only means to ſave, and the reaching out of the heart to lay hold upon him: God hath ſpoke the word and made the promiſe in his Son; I believe him to be the only Saviour, and remit my ſoul to him to be ſaved by his Mediation: So ſoon as the ſoul can do this, God imputeth the righteouſneſs of his Son unto it, and it is actually juſtified in the Court of heaven; though it is not preſently quieted and pacified in the court of conſcience; that is done afterwards, in ſome ſooner, in ſome later, by the fruits and effects of juſtification.

Queſt. Is there an infallible and inviolable connexion between true faith on Jeſus Chriſt, and ſalvation by him? *Anſ.* Yea, for it is ſaid here, *That whoſoever believeth in him, ſhould not periſh, but have eternal life.* And it was ſaid by the Apoſtle *Paul* unto the Jaylor, *Acts* 16. *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved.* Chriſt is ſaid to dwell in the heart by faith, *Eph.* 3. 17. As there is a local union between a man and the houſe wherein he dwells and reſides, ſo there is a ſpiritual and real *union* between Chriſt and a believer; and there is no condemnation to them that are in Chriſt: and to aſſure believers on Chriſt, of the certainty of their ſalvation, it is ſaid in the preſent tenſe, *Joh.* 3. 36. *He that believeth on the Son, hath everlaſting life.* Believers are as ſure of it by their claim of faith on Chriſt, as if they were already in preſent poſſeſſion of it: yea, it is ſaid in the preterit tenſe, *Rom.* 8. 30. *Whom he juſtified, them he alſo glorified.*

Queſt. May not one have true juſtifying and ſaving faith in his heart, and yet not know that he is juſtified? *Anſ.* Yea, he may have the direct act of faith, whereby he is juſtified; and yet not have the reflex act of faith, whereby he knows, and is aſſured of the gift of Faith, freely given to him of God, by which act he is Aſſured of his juſtification; as an Infant has the truth of life natural in him, though for want of ripeneſs in judgement, he

doth

doth, not by a reflex act of understanding, know the same: Yea, a true and justified person, may be so overwhelmed in spirit with the fears of his former great and many sins, though he embrace Christ, and rely on him wholly and only for salvation, that yet he may so faint in his fears, that at the time he doth not discern the truth of the life of grace and faith in his Soul; as a person in the time of his bodily swouning and fainting, doth not discern the truth of a natural life in his body: Notwithstanding the true Believer, in such times and cases, cannot discern the truth of the life of faith in himself; yet other godly discerning Christians, perceiving his sincere desire after the means of Salvation, and his appetite toward the Gospel, which is the immortal seed of the new life, do very rationally conclude, that he has the truth, though not the vigor of the life of grace and faith in his soul; as these who look on, and see an Infant greedily sucking the breast, though the Infant it self has no knowledge to discern its own life, yet they truely conclude from its natural appetit to the means of life, that it has life; because as new born babes, they desire the sincere milk of the Word, 1 *Pet.* 2. 2.

Quest. What are the effects and signs whereby I may discern the truth of faith, when we have not the vigor of it? *Ans.* We discern it by the effects. 1. The true Believer has an high estimation

eſtimation of Chriſt, and a low eſtimation of himſelf: He is precious to Believers, 1 *Pet.* 2. 7. *Paul* had an high eſtimation of Chriſt, that he came into the world to ſave ſinners; and a low eſtimation of himſelf, as being the leaſt of Saints, and chief of ſinners: The true believer eſteems highly of the Goſpel, whereby life and immortality is brought to light through Chriſt. He accounteth all things but loſs; yea, but dung and unſavory, in compariſon of the excellency of the knowledge of Chriſt Jeſus his Lord, *Phil.* 3. 8. 2. The true believer, as he rejoices moſt in the croſs of Chriſt; ſo he mourns for his ſins, whereby he crucified the Lord of glory; he looks upon him whom he pierced with his grievous ſins, and he mourneth as one mourneth for his only Son, *Zach.* 12. 10. 3. True faith, is a Magiſterial grace, and labours to quiet our unruly affections and paſſions, as an awful Maſter, by his preſence, quiets the unruly Scholars; for, faith receiving Chriſt in the heart to dwell there, commandeth all the affections to be ſtill, and to do nothing that may diſturb and grieve the Spirit of Chriſt; the Spouſe, after ſhee has found her Beloved, ſaith to her heart and affections, *I charge you, O yee daughters of Jeruſalem*, &c. *that ye ſtir not up, nor awake my love till he pleaſe*: That ye neither interrupt his delight in me, nor my delights in him, *Cant.* 3. 5. 4. True faith

purifieth

purifieth the heart, and labours daily to keep it clean by the beſſom of repentance, *Act.* 15. 9. *God put no difference between us and them, purifying their hearts by faith.* The Lord is ſaid to dwell in the heart by faith, *Epheſ.* 3. 17. And after the believer has received him, he endeavours daily to keep the houſe clean where he dwells: by faith, the heart is eſpouſed unto Chriſt as a chaſt virgin, 2 *Cor.* 11. 2. And when the believer is tempted to any vile luſt, he ſaith with *Joſeph*, *how can I do this and ſin againſt my Lord, to whom I am eſpouſed for ever in holineſs and righteouſneſs?* 5: True faith on Jeſus Chriſt, worketh by love, *Gal.* 5. 6. It commands us, and in an holy violence conſtraineth us to love the Father, who has forgiven us much; to love the Son, who ſhed his blood for the remiſſion of ſins; and to love the Holy Ghoſt, who is the ſealer and confirmer of our juſtification and remiſſion: Faith on Chriſt, commands us, and by a commanded act, requires us to love one another, 1 *Joh.* 3. 23. *This is his commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt, and love one another.* As lines drawn from the circumference, the nearer they come to the Centre, they are the nearer one unto another; ſo believers the nearer they come by faith to Jeſus Chriſt, the Centre of our ſouls reſt and happineſs, they are the more united one to another in love; yea, when by faith we look

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upon Christ, as our great example, faith doth command us to love even our enemies, with the love of benevolence and beneficence; when we perceive our blessed Lord, both prayed for his enemies, and also healed *Malchus* ear; and in a special manner to love all saints with a love of complacency and delight, as fellow-members of the mystical body of the Lord Jesus Christ; and to walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.

It is therefore the wisdom, duty, and comfort of believers, to examine themselves, that they be not only sound in the doctrine of faith, but also sincere in the grace and work of faith, that they may have rejoycing in themselves from the testimony of a good conscience, *Gal.* 6.4. True and sincere justifying and saving faith, receiveth Christ entirely to dwell in their hearts: the sincere believer receiveth him in all his Offices; as a Priest, to bless the soul where he dwells, with all spiritual blessings; as a Prophet, to teach him by the Word; and as a King, to rule him by his Law and holy Commandments. As he receiveth him by faith, so he intertains him by love; as he receiveth Christ by faith, so he gives up himself by love unto him; as Christ dwells in him by faith, so he dwells in Christ by love and delight; he intertains him by obedience in the course

courſe of Sanctification; as an honeſt Subject, who ſometime was a rebel to his Prince, the more he reſts upon the word of the Prince for his remiſſion, he is the more ready and active to obey him in all time coming: for though faith reſt on Chriſt alone, and on no other for Juſtification and Salvation, yet it reſts not from the duties of obedience in the courſe of Sanctification; the true believer in the preparation of his heart, is ready to every good work and commanded duty, with the Apoſtle *Paul*, *Acts* 9. 6. ſaying, *Lord, what wilt thou have me to do?* For the Doctrine of Juſtification by Faith, obligeth believers the more ſtrictly to the duties of Sanctification: for, knowing they are juſtified in the blood of Chriſt, which is the price of our redemption, therefore ſhould they glorify God in their body and in their ſpirit, which are God's, not only by the right of creation, and temporal preſervation; but alſo by the right of redemption and everlaſting ſalvation, 1 *Cor.* 6. 20. Seing they have the promiſes of free grace, ratified in the blood of Chriſt, they ſhould cleanſe themſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God, 2 *Cor.* 7. 1. See more, 2 *Cor.* 5. 15. *Tit.* 2. 11, 12, 14. So that the Doctrine of Juſtification by faith in Jeſus Chriſt, doth not make void the Law, but eſtabliſheth the Law, *Rom.* 3. 31. Though it make the

Law

Law void as to Juſtification by it, *Rom.* 8. 3. yet it doth not make it void, or cancell it from being a fixt rule for our direction. Now to the Lord Jeſus Chriſt, the Author and Finiſher of our faith, with the Father and Holy Ghoſt, be all praiſe, *&c.* Amen.

Spiritual

Spiritual Life, and Spiritual Walking.

SERMON V.

Gal. 5. 25.

If we live in the Spirit, let us alſo walk in the Spirit.

THe Apoſtle, having ſpoken in *verſ.* 22, 23, 24. of the ſeveral fruits of the Spirit in the ſoul, wherein he hath planted the life of grace; he inferreth this concluſion, *If we live in the Spirit*, &c. that is, if we be quickened by the Spirit of God, and raiſed to a new life of grace, let it be ſeen in the courſe and actions of our life, *Let us walk by the Spirit*: that is, by the guidance and direction of the Spirit, according to the Word of God, which was inſpired into the Prophets and Apoſtles by the Holy Spirit.

In the words, we have, 1. A benefit ſuppoſed, *If we live in the Spirit.* 2. A duty propoſed, *Let us walk in the Spirit.*

For clearing the benefit ſuppoſed, we would know,

know, 1. The nature and condition of this life, which we are ſaid here to have by the Spirit; what it is. 2. We would know the neceſſity of this life. 3. The excellent quality of it, in excelling all other kinds of life.

1. As for the nature of this life, it hath three effects or operations, 1. Our Juſtification, whereby our ſins are forgiven, and we are abſolved from the ſentence of damnation, through the perfect obedience and ſatisfaction of our Mediator, the Lord Jeſus Chriſt; as a man ſentenced to death for ſome hainous crime, is called a dead man, even before the execution of the ſentence; and when he is abſolved, he is ſaid to be a living man; ſo by nature, through ſin and guiltineſs, we are children of wrath, and dead in ſins and treſpaſſes, obnoxious to eternal death and damnation; but being juſtified by faith in Jeſus Chriſt, we are ſaid to live in Chriſt, and have the hope to live with him for ever. This life is purchaſed to us by the merit of the death of Chriſt, and is applyed by the Holy Spirit, working faith in us, whereby we are united to Chriſt, and receive, in and through him, remiſſion of ſins, offered to us in the preaching of the Goſpel, and ſealed in the holy Sacraments, 1 *Cor.* 6. 11. *But ye are waſhed, but ye are ſanctified, but ye are juſtified, in the Name of the Lord Jeſus, and by the Spirit of our God.* 2. The act alſo and operation of the life of grace, is our Sanctification, wrought in

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us by the Holy Spirit, mortifying in us the deeds of the body, *Rom.* 8. 13 *If ye through the Spirit do mortifie the deeds of the body, ye ſhall live*, to wit, the life of glory in Heaven; and it is a quickening of us to live here unto righteouſneſs, as a man pineing away in ſickneſs, is ſaid to be a dead man in reſpect of his faſt approaching unto death; and when he is in the way of recovery, he is ſaid to be a living man; becauſe there are pregnant hopes of his better health and life. This life of Sanctification, purchaſed alſo by Chriſt, is applyed and wrought in us by the Holy Spirit, through the waſhing of regeneration, and renewing of the Holy Ghoſt, *Tit.* 3. 5. 3. There is the life of comfort and ſpiritual chearfulneſs; it's ſaid of old *Jacob*, Gen. 44. 30. *His life is bound up in the lad's life*: becauſe he was much comforted in his ſon *Joſeph*. When ſin and judgement is ſet before us, our heart is dead and comfortleſs, like the heart of *Nabal*, whoſe heart, at the report of *David*'s wrath againſt him, died within him through fear, 1 *Sam.* 25. 37. But when the Spirit of the Lord in our fears and faintings, doth revive us by the ſweet and piercing ſmell of the croſs of Chriſt, received by faith into the ſoul, then we live a comfortable life, and our ſoul rejoyceth in God our Saviour, 2 *Cor.* 4. 11. *For we which live, are alwayes delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our mor-*

tal fleſh, that is, that the life of comfort and inward ſtrength from Chriſt might be manifeſted in our ſufferings, 1 *Pet.* 1. 8. *Whom having not ſeen, ye love; in whom, though now ye ſee him not, yet believing, ye rejoyce with joy unſpeakable and full of glory.* This life of inward comfort and ſtrength, purchaſed alſo by the merit of the death of Chriſt, is applyed and wrought in us by the Holy Spirit, *Eph.* 3. 14, 15, 16. *I bow my knees unto the Father of our Lord Jeſus Chriſt,* &c. *that he would grant you according to the riches of his glory, to be ſtrengthened with might, by his Spirit, in the inner man.* This life, is called our life in Chriſt, *Col.* 3. 3, 4. *For ye are dead, and your life is hid with Chriſt in God.* It is purchaſed by him, hid and preſerved in him and with him, as the life of the branches is preſerved in the root, *Joh.* 14. 19. *Becauſe I live, ye ſhall live alſo.* It is called the life of the Spirit, or by the Spirit, in this place, becauſe by the Holy Spirit, we are united and joyned unto the Lord our Head and Saviour, 1 *Cor* 6 17. *He that is joyned unto the Lord, is one ſpirit*: and becauſe we are renewed to a new life by the Holy Spirit, *Joh.* 3. 5. *Except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God.* It is called the life of faith, *Gal.* 2. 20. becauſe, by faith we receive the life of Juſtification, Sanctification, and of inward comfort from Jeſus Chriſt.

2. This

2. This life of grace, is abſolutely neceſſar as a midſt and neceſſar antecedent unto eternal life. 1. As the natural life is a neceſſar foundation of natural actings and operations; dead Trees grow not, dead Animals walk not, dead men diſcourſe not; ſo the life of the Spirit in us, is the foundation of all our ſpiritual and ſupernatural actings: without this life, men are dead in ſin, and cannot grow in grace; without it, men are dead, and cannot walk in the wayes of Gods commandments; without it, men are dead, and cannot underſtand nor perceive the things of God in a ſaving way for the ſalvation of their ſouls, 1 *Cor.* 2. 14. 2. The neceſſity of the life of grace wrought in us by the Spirit, appeareth in this, becauſe without it, there is no coming to the life of glory, *Joh.* 3. 5. This life of grace, is the infancy of the life of glory; and as one cannot grow up to the perfect ſtature of a man, unleſs he hath been firſt an infant, ſo a man cannot be a perfect man in glory, except firſt he be an infant in the ſtate of grace: as one cannot be put into actual poſſeſſion of an inheritance, till he firſt be born into the world; ſo no man can be put into the poſſeſſion of the heavenly inheritance, until firſt he be born over-again by the holy Spirit, the author of the life of grace, and the preparer and preſerver of us for the life of glory. This life, in, or through, the Spirit, is abſolute neceſſar, even for all men who would

come to the life of glory: for it is said indefinitly, *Joh.* 3. 5. *Except a man be born of water and of the spirit, he cannot enter into the kingdom of God*: Though he were never so nobly descended of earthly progenitors, yet if he live not in the Spirit, it may be said of him, as of *Judas*, *It had been good for him he had never been born.* 3. It is necessar for our comfort, to assure us we are united to Christ, and that neither life nor death shall separat us from him: as life in the branch, is an evidence of its ingrafture and union with the Tree, So our partaking of the life of the Spirit, is a comfortable evidence, that Christ is in us by the indwelling of his Spirit, and we are in him by faith and love, 1 *Joh.* 4. 13. *Hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit.*

3. This life in the Spirit, is an excellent life, if simply considered in it self, 1. In respect of that true and pure pleasure that attends it; the deceitful pleasures of a sinful life, are like the sting of an asp, casting a man into a deep sleep, but when the conscience is awaked, the heart, through fear, is as *Pashur, Magor-missabib*, fear round about; the conscience of a sinful liver, is like a chiding wife in the bosome, casting up to the man all the former evil wayes he has walked in, in the dayes of his former life. But the godly and spiritual liver, has much inward pleasure and soul-

satisfaction,

ſatisfaction, *Pro.* 14. 14. *The back-ſlider in heart, ſhall be filled with his own wayes: and a good man ſhall be ſatisfied from himſelf.* His good conſcience, from the ſenſe of the life of the Spirit within him, is like *Abiſhag* to *David* in his old age; it doth cheriſh the inner-man, and warm it with a ſenſe of Gods love, ſhed abroad in the heart by the holy Spirit; it ſweetens common mercies to the man who lives in the Spirit. The primitive believers, from the ſenſe and comfort of the life in the Spirit, did eat their meat with gladeneſs and ſinglneſs of heart, *Acts* 2. 46. Oh, that profane and worldly-minded men, who ſpeak of a holy and ſpiritual life, as a condition ſad and comfortleſs, would become ſpiritual livers in the Spirit, and take a proof of that eſtate of life: I ſay to theſe men, as *Philip* ſaid to *Nathanael*, Come and ſee; and after ſight and proof, ye will ſay as the Queen of *Sheba* did, it was true that was told me; but not the half of that contentment and joy I find by experience, to be in a godly and ſpiritual life, was told me. The life in the Spirit has great and certain gain accompanying it, together with much unſpeakabl contentment, 1 *Tim.* 6. 6. *Godlineſs with contentment* (that is, which has contentment alwayes attending it) *is great gain.* 1 *Tim.* 4. 8. *Godlineſs is profitable unto all things, having the promiſe of the life that now is, and of that which is to come.* It has the promiſe of

temporal bleſſings, *Pſal.* 34. 6, 7. *Rom.* 8. 28. and of eternal bleſſings, 1 *Cor.* 2. 9. *Eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him.* Theſe who live in the Spirit, do live in great honour and reputation with God; and the greater and wiſer the perſon is, who doth beſtow the honour, it is the greater: but ſo it is, that the great and wiſe God doth eſteem much of men of an holy and ſpiritual life; he calleth them his *Treaſure*, *Pſal.* 135. 4. his *inheritance* and *portion*, Pſal. 35. 12. his *jewels*, Mal. 3. 17. *The friends of God*, 2 Chron. 20. 7. *The ſons of God*, 1 Joh. 3. 1.

This life in the Spirit, is excellent, if compared with the natural life: the life of the ſenſe is common to us with the brute beaſts, whereof ſome do excel men in ſome outward ſenſes: the life of reaſon, is common to us with Pagans and Infidels; and many of them in their philoſophy hath excelled us: yea, our living under the outward means of Word and Sacraments, is common to us with many hypocrits and caſtawayes; but this life in the Spirit, is far more excellent than that of ſenſe and reaſon: as a man by reaſon, doth far excel the moſt ſagacious beaſt; ſo doth a man, living in the ſpirit, excel the greateſt Moraliſts, who were, or are, void of the life of grace by the Spirit: natural men partake of

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the divine gifts, but ſpiritual and godly men are made partakers of the divine nature, by way of aſſimilation, 2. *Pet.* 1. 4. And as for men, living, or rather dieing, and ſtinking above the earth in their vile luſts; a godly and ſpiritual life doth excel that vile and miſerable life, as far as light doth darkneſs, and Heaven doth Hell.

Seing we live the life of grace by the Spirit, we ſhould be very watchful, that we grieve not the Spirit. 1. It is the worſt ſort of unthankfulneſs, to render evil for good; and it is alſo unnatural for children to grieve their parents, that under God are the author of their natural life; How great a ſin then is it, to grieve the holy Spirit the author of thy ſpiritual life? 2. Thou art ſealed by the Spirit, who ſealeth thy eternal redemption to thy faith by the promiſes of the Goſpel, and more clearly by the adminiſtration of the holy Sacraments, as the outward common ſeal; and effectualy by the graces of the holy Spirit of ſanctification, as the inward and privy ſeal of thine heavenly inheritance, *Epheſ.* 1. 13. *In whom alſo, after that ye believed, ye were ſealed with that holy ſpirit of promiſe.* And, how loath are men, and in reaſon ſhould be ſo, to grieve the *Kings* Secretary, that has paſt their gift *gratis* through the Seals? 3. The Spirit of God is the comforter; And ſhouldeſt thou grieve him, who many a time has comforted

and ſupported thee in the day of thy trouble and grief? If thou grieve the Comforter, to whom wilt thou go in the day of new troubles on thy ſpirit, for comfort and ſtrength?

Uſe 1. Therefore grieve not the holy Spirit in whom ye live, 1. By your unruly paſſions; he is the Spirit of love and peace, grieve him not by your envy, and malice one againſt another; it was a grief to *Moſes* his ſpirit, who was a man, living in the Spirit, to ſee the *Hebrews* at ſtriſe one with another: the holy Spirit, is a Spirit of purity; and vile thoughts and motions in the heart, entertained with delight, grieveth him, as the daughters of *Heth* did grieve *Rebekah*; he is a liberal Spirit, as he is called, *Pſal.* 51. 12. and our baſe nigardneſs and unmerciſulneſs toward the poor, doth much grieve him. 2. Grieve not the Spirit by ſpeaking or doing againſt the light of your conſcience, which being inſpired by the Word of God, is the counſel of the Spirit; thus did *Ananias* grieve the Spirit, *Act.* 5. 3, 4. and the Rulers, *Act.* 7. 51. 3. We grieve him by our unbelief in new exigents of trouble, notwithſtanding our former experiences of his power and bounty, as the Diſciples grieved our Lord, *Mat.* 16. 8, 9. It is no ſmall grief to thy friend if thou diſtruſt him in a ſmall matter, when thou haſt had experience of his kindneſs in great matters. 4. We would by all means beware of mocking the work of the Spirit in others; it

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was a great grief to *Sarah*, that *Iſhmael* mocked her ſon *Iſaac*: ſo this mocking of the work of mortification and holineſs, doth greatly grieve the Spirit of God: any Artificer is grieved, to hear the work of his hands to be undervalued and deſpiſed by others; ſo the Spirit of God, is greatly grieved and diſpleaſed to ſee holineſs, which is his own proper work in all who live in the Spirit, to be undervalued and deſpiſed by the men of this preſent world, who mind not the things of the Spirit but of the fleſh. Labour to be ſpiritual, and like to the Spirit by whom we live: we are ſaid to be ſealed by the Spirit, *Epheſ.* 1. 13. and there is an impreſſion of the ſeal upon the wax; ſo if we live by the Spirit, and be ſealed by him, there will be an impreſſion of holineſs and purity in ſome meaſure anſwering to the Spirit, by which we are ſealed: Let us be ſpiritual in our intentions toward the honour of God, with any gift of the Spirit beſtowed upon us; for our Lord ſaith of the Spirit, *Joh.* 16. 14. *He ſhall glorifie me, for he ſhall receive of mine, and ſhew it unto you.* Let us labour to be ſpiritual and heavenly-minded, often converſing in our hearts with God, *Phil.* 3. 20. *Our converſation is in Heaven:* like Pilgrims, who being abroad do often mind their own native country; let us be ſpiritual in our delights, for they that are after the Spirit, mind the things of the Spirit, *Rom.* 8. 5. Let our delight be moſt in God and things heaven-

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ly, as in ſpiritual benefits, ſpiritual ordinances and ſpiritual duties; let us labour to be ſpiritual and ſincere in the worſhip of God; for the Father ſeeketh ſuch to worſhip him, *Joh.* 4. 23.

Uſe 2. The duty propoſed, *walk in the Spirit*, that is, walk by the power and grace of the Spirit, according to the light of the Word inſpired and dictated by the Spirit: this Word, in the original, ſignifieth to walk foot for foot after the leading and teaching of the Spirit, by the word Στοιχωμεν, as young children walk after the footſteps of their father in the ſame path, though not with ſteps equal to the father; or as School-boyes learn the A, B, C, and firſt elements (which are called τα Στοιχεια) one letter after another: In like manner we learn precept upon precept, and thereafter do conſtruct and ſet the actions of our life and converſation together aright, according to the rule of the Word of God, ſo that by *walking in the Spirit*, is meant the courſe of ſanctification, and of new obedience, required by God of us in the covenant of grace, as it was ſaid by God to *Abraham*, the father of the faithful, *Gen.* 17. 1. *Walk before me and be thou upright.* God promiſeth in the new covenant of rich and free grace, that he will both give unto his people power to walk in his commandments, and alſo actual aſſiſtance in walking, *Ezek.* 36. 26, 27. *A new heart alſo will I give you; and a new ſpirit will I put within you*, &c. *And I will put my ſpirit within you*

and

and cauſe you to walk in my ſtatutes: To this duty we engage our ſelves in the Sacraments of Baptiſm and the Lords Supper, to walk in newneſs of life, *Rom.* 6. 4. *Therefore we are buried with him by baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father; even ſo we alſo ſhould walk in newneſs of life.* And in the Sacrament of the Lords Supper, we renew our engagement made in Baptiſm.

The duty of new obedience, is called a *walking*, 1. Becauſe in walking, there is a place, from which we walk and turn from; ſo in the courſe of new obedience we muſt forſake our former evil wayes, *Iſa.* 55. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts.* 2. There is the *way*, wherein men do walk; ſo the man, renewed by the Spirit, doth walk in the way of Gods commandments, *Ezek.* 20. 19. *I am the Lord your God; walk in my ſtatutes.* 3. A *light*, according to the which men walk; ſo in our Chriſtian walking, the light is the Word of God, *Pſal.* 119. 105. *Thy word is a lamp unto my feet, and a light unto my path.* 4. In walking through a wilderneſs and dangerous places, men have need of a skilful guide, as *Hobab* was to the people of Iſrael in the wilderneſs: So men renewed, hath need of the holy Spirit to guide and lead them by his ſtrength from one duty to another: Therefore *David* prayeth ſo often for quickning in the

wayes

wayes of Gods commandments; for it is not enough, that once we be quickned to a new life, but we have need also to be quickned thereafter and stirred up to the duties of a new life. *Psal.* 119. 37. *Turn away mine eyes from beholding vanity, and quicken thou me in thy way.* 5. As in bodily walking, there is an end and place toward which we walk; so in our spiritual walking, we walk from strength to strength, aiming at perfection and the seeing and enjoying of God in mount *Sion* that is above; 2 *Cor.* 7. 1. *Having therefore these promises, let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* Phil. 3. 13, 14. *I count not my self to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.*

This duty of walking in the wayes of Gods commandments, is required of all, who have the spiritual life of grace, *If we live in the spirit, let us walk in the spirit.* Although the estate of grace, doth free us from the Law, as it was a covenant of works to man in the estate of innocency, *Rom.* 6. 14. *Ye are not under the law, but under grace*; yet we are not freed from it as the fixed and perpetual rule of the duty of thankfulness to God, both upon the accompt of our creation and redemption,

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Rom. 3. 31. *Do we then make void the law through faith? yea, we eſtabliſh it.* The Goſpel addeth a new obligation from the glade tidings of our redemption through the blood of Chriſt, 1 *Cor.* 6. 20. *For ye are bought with a price, therefore glorifie God in your body, and in your ſpirit, which are Gods.* To this we are called by the Goſpel of grace, *Tit.* 2. 11, 12. 1 *Pet.* 2. 24. *Chriſt bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs.* To this walking in newneſs of life, we are engaged by ſolemn profeſſion in Baptiſm, wherein we are ſaid *to put on Chriſt*, Gal. 3. 27. and theſe who put on Chriſt, ſhould walk in newneſs of life, *Rom.* 13. 14. *Put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfill the luſts thereof.* And Chriſt giveth ſalvation only to them who labour to obey him, by walking in newneſs of life, *Heb.* 5. 9. *And being made perfect, he became the author of eternal ſalvation, unto all them that obey him.*

There be three evident ſymptoms of natural life, to wit, 1. Appetite toward the means of life, 2. Growth and increaſe of ſtature, And 3. Motion and walking. In like-manner, there are three ſigns of ſpiritual life, 1. Appetite and deſire after the word and means of Salvation, 1 *Pet.* 2. 2. *As new born babes, deſire the ſincere milk of the Word.* Although the renewed children of God, do not know ſometimes

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by the reflex act of knowledge and faith, that they live by the Spirit; yet others experienced Christians, do know they live by perceiving their spiritual appetite after the means of the life of grace. 2. Growth in Grace and Sanctification, is a sign of the life spiritual, infused into them by the Spirit; for the Ministry of the Word, is given for the perfecting of the Saints, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, *Eph.* 4. 11, 12, 13. 3. Moving and walking in newness of life, with all respect to all the holy Commandments, is a sign undoubted, that we live in the Spirit; because these two are joyned together, *Ezek.* 36. 27. *I will put my Spirit within you, and cause you to walk in my statutes.* As *Lazarus*, raised from death to life, did come forth from the sepulchre, wherein he was laid, and walked in the sight of others; so a soul quickened by the Spirit, doth rise from his sins, wherein he was dead and buried, and walketh before God and men in newness of life.

There is a walking after the flesh, directly opposit to walking in the Spirit, *Rom.* 8. 1. *There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.* We must beware of such walking, because the end of it, is eternal destruction; for

for, *he that ſoweth to his fleſh, ſhall of the fleſh reap corruption: but he that ſoweth to the ſpirit*, or walketh after the ſpirit, *ſhall of the ſpirit reap life everlaſting*. *Gal.* 6. 8. Such walkers after the fleſh, are profane men, walking preſumptuouſly in the imaginations of their own evil hearts, and yet thinking to get Heaven in end, as if a man walking toward the weſt, ſhould think in end to come to the eaſt: Of this profane and preſumptuous walking, and the ſevere puniſhment of it, we read, *Deut.* 29. 19. This is not to walk in the power of the *S*pirit of God, but in the ſtrong deluſion of their own deceived ſpirit: ſuch walkers are theſe ſpoken of, 2 *Pet.* 3. 3. *There ſhall come in the laſt dayes, ſcoffers, walking after their own luſts.* And all ſuch alſo, who walk in a courſe of life, fulfilling the ſinful deſires and luſts of their own hearts. It is true, the godly, though renewed by the Spirit of God, have fleſh and corruption in them, but they walk not after the fleſh, as their ordinary guide and counſellour.

The holy Scripture holds forth the manner of our walking in the Spirit, in theſe following qualifications, 1. In walking humbly with God, *Micah* 6. 8. *What doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?* By keeping upon thy ſpirit the impreſſions of his greatneſs and holineſs, this will make thee to walk humbly: this made *Iſaiah* humble, after he had ſeen a viſible repreſentation

ſentation of the Majeſty and Holineſs of God, *Iſai.* 6. 5. *Then ſaid I, Wo is me, for I am undone, becauſe I am a man of unclean lips,* &c. This impreſſion, will make the ſoul obedient to the will of the Lord, as *Iſaiah* alſo was, *Iſa.* 6. 8. *Alſo I heard the voice of the Lord, ſaying, Whom ſhall I ſend, and who will go for us? then ſaid I, Here am I, ſend me.* This impreſſion of the greatneſs and holineſs of God, will make the renewed man to ſhine in his converſation before the world, as *Moſes* his face did ſhine before the people, after he had converſed with God in the mount. 2. It is a ſpiritual and heavenly-minded walking, having the way and haunt of the heart far above the things of the world, *Prov.* 15. 24. *The way of life is above to the wiſe, that he may depart from hell beneath.* Such walking keepeth the heart free from the bondage of many temptations and ſnares, wherein the earthly-minded man is taken and detained: as the Eagles, who ſoar in a high way, are not ſo eaſily ſhot and fell'd by the Fowler, as the greedy Cormorants that flutter upon the ſurface of the earth, or the vain Stanchel that hovers in the air and embraceth the wind: In like manner, heavenly-minded men, are not ſo eaſily taken with the baits of the world, as greedy and ambitious men, who mind earthly things. 3. It is a circumſpect walking, *Eph.* 5. 15. Whereof hereafter in *Serm.* on that place. 4. It is a ſincere

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and upright walking, *Pſal.* 84 11. *No good thing will the Lord God withhold from them that walk uprightly.* It is a walking with a reſpect unto all the Commandments of God, as *David* walked, *Pſal.* 119. 6. with active endeavours to keep a good conſcience toward God and man, as *Paul* walked, *Act.* 24.16. To have a good conſcience, and to be alwayes willing in all things to live honeſtly, as the Apoſtle did, *Heb.* 13. 18. It is a conſtant walking, at leaſt in reſpect of a fixed purpoſe and reſolution, *Pſal.*84 7. *They go from ſtrength to ſtrength.* Phil. 3. 12. *Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus.*

The impediments of walking, are, 1. Want of light: for if a man walk in the night, he ſtumbleth, becauſe there is no light in him, *Joh.* 11. 10. Therefore ſaid our bleſſed Lord to the Phariſees, *Ye erre, not knowing the Scriptures,* Mat. 22. 29. Therefore, as we would walk in a right way toward the Kingdom of Heaven, we would labour to underſtand the holy Scriptures, which ſhew us the way of truth and righteouſneſs, and we ſhould daily pray with the holy Prophet, *Pſal.*43.3. *O ſend out thy light and thy truth, let them lead me, let them bring me unto thy holy hill, and to thy Tabernacles.* And we ſhould pray with holy *David*, Pſ. 143.10. *Teach me to do thy will, for thou art my God: thy*

ſpirit is good, lead me into the land of uprightneſs. 2. Fetters are a great impediment to walking; ſo our unruly and exceſſive paſſions, as the exceſſive fear of creatures, exceſſive deſires of worldly good things, exceſſive joy and delight in worldly pleaſures, are a great impediment to ſpiritual and heavenly walking; as ſervants gazing and fixing their eyes upon ſome Pictures in their way, are ſtayed in their walking and in going about their buſineſs: Againſt this impediment we would pray to God for liberty and enlargement of ſpirit from that bondage to our maſterful affections; and we would turn *David*'s reſolution, (*Pſal.* 119. 32.) into a ſupplication, *O Lord, enlarge thou my heart, and then ſhall I run the way of thy Commandments.* It ſhould be our daily prayer to the Lord with holy *David*, Pſal. 119. 37. *Turn away mine eyes from beholding vanity, and quicken thou me in thy way.* 3. A heavy burden is a great impediment to walking; ſo when men over-burden their ſpirits with the care of worldly things, they walk not in the way of righteouſneſs; but many times ſtep aſide after the wages of unrighteouſneſs: the love of the world hindered the rich young man to walk after Chriſt, *Luk.* 18. 23. Therefore that we may walk readily and cheerfully in the wayes of Gods Commandments, we ſhould caſt all our care upon him, for he careth for us, 1 *Pet.* 5. 7. And we ſhould pray daily, as *Pſal.* 119. 36. *Encline my heart unto*

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thy Teſtimonies, and not to covetouſneſs. 4. Fainting is a great impediment to walking. *Jonathan* fainted in his way, till he taſted of the honey. Great difficulties and diſcouragments in the way of Holineſs and uprightneſs, are like the Sons of *Anak*, that diſcouraged greatly the people of Iſrael from walking up the hill, that thereafter they might enter into the promiſed Land. Againſt this impediment of fainting in the good and perfect way, from the many troubles and diſcouragements thou meeteſt with therein, recollect thy ſelf, and be encouraged from the Lords faithful promiſe, *Iſai.* 40. 29. *He giveth power to the faint, and to them that have no might, he increaſeth ſtrength.* In all the bitter mockings thou meeteſt with from profane men, who not only mock thee, but ſpeak evil of thee, becauſe thou wilt not run with them to the ſame exceſs of riot, yet be thou reſolute and ſtedfaſt in thy ſpiritual and Chriſtian walking, as *David* did, *Pſal.*119.51. *The proud have had me greatly in deriſion; yet have I not declined from thy Law.* Yea, walk the more ſincerely and ſpiritually in converſing with God by prayer, *Pſal.* 69.12,13. *I was the ſong of the drunkards; but as for me, my prayer is unto thee, O Lord, in an acceptable time.* When the child of God has leaſt acceptance or communion with profane men, then is he moſt acceptable to God, and hath moſt of his countenance, which preſerves his ſoul from fainting at their bitter

ſcoffings: look often unto Jeſus the Author and Finiſher of our faith, who endured ſuch contradiction of ſinners, leſt we, looking too much to men who wrong us, ſhould faint in our minds, *Heb.* 12. 2, 3. Be encouraged in all thy faintings from the hope of that Crown of Righteouſneſs laid up for all theſe who walk with God, as *Enoch* did. Walk with God in heavenly meditations; and walk thou before God as *Abraham* did in faith and obedience: the hope of that Crown ſtrengthened the heart of *Paul* againſt fainting, 2 *Cor.* 4, 16, 17. *For which cauſe we faint not, but though our outward man periſh, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.* Therefore ſeing there is an infallible connexion between ſpiritual life by the Spirit, and ſpiritual walking in the ſtrength, and by the direction of the Spirit, according to the Word, as there is a conjunction of the ſtream with the fountain, if we live in the Spirit, let it be manifeſted by our walking in the Spirit; and if the Spirit dwell in us, the Spirit will quicken our mortal bodies, and raiſe them up to follow the Lamb whereever he goeth: To him, with the Father and Holy Spirit, be all praiſe honour and glory, for now and ever. *Amen.*

Circum-

Circumſpect walking.

SERMON VI.

EPHES. 5. 15.

See then that ye walk circumſpectly, not as fools, but as wiſe,

VERS. 16.

Redeeming the time, becauſe the dayes are evil.

AS Salvation is the end of faith on the Lord Jeſus Chriſt, 1 Pet. 1. 9. *Receiving the end of your faith, even the ſalvation of your ſouls*; So our walking in the way of holineſs and good works, is the way to ſalvation; the Lord Jeſus Chriſt, is properly the living way, that leadeth and guideth believers to ſalvation; and good works are the meeths and evidences that we are in Chriſt the Captain of Salvation, Eph. 2. 10. *For we are the workmanſhip of God, created in Chriſt Jeſus un-*

to good works, which God hath before ordained, that we ſhould walk in them.

The Chriſtian walking, is diſcribed here, 1. Poſitively, *See that ye walk circumſpectly.* 2. Negatively, *not as fools.* 3. By way of oppoſition to the walking of fools, in two qualifications required in circumſpect walking, *But as wiſe, redeeming the time.* 4. The motive to a Chriſtian and circumſpect walking, is taken from the evil of the times, *Becauſe the dayes are evil.*

To walk circumſpectly, ſignifieth (as the original word ακριβως importeth) an accurat and exact walking, like a man walking upon the ridge of a mountain, without declining to the one hand or to the other, *Deut.* 5. 32. *Ye ſhall obſerve to do therefore as the Lord your God hath commanded you: you ſhall not turn aſide to the right hand nor to the left.* 1. In our zeal, we would walk circumſpectly, not overſtretching our ſelves to do more, than we have a calling from God to do, as *Peter* did in ſmiting with the ſword, without a warrand from Chriſt; and we muſt circumſpectly ſhun the other extremity, in omitting the duty of confeſſing the truth, when we are called thereto by God; it was the ſin of theſe fair profeſſors (*Joh.* 12. 42.) they did not confeſs Chriſt, for fear to be put out of the Synagogue. 2. We would ſhun circumſpectly all negligence and careleſneſs to do good works,

Gal.

Gal. 6. 10. *As we have therefore opportunity, let us do good unto all men, especially unto them who are of the houshold of faith*, Tit. 3. 8. *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works*: because every tree which bringeth not forth good fruit, is hewn down and cast into the fire, *Mat.* 3. 10. and we would walk circumspectly, shunning the other extreme, in confiding into our own good works for justification and salvation, because, if God enter into judgement with man, none living shall be justified in his sight by their own works, which are very far short of that exact righteousness required in the law, *Psal.* 143. 2. Yea, *Abraham*, Father of the faithful, was not justified by his good works: for if *Abraham* were justified by works, he hath whereof to glory, but not before God, *Rom.* 4. 2. 3. We should walk circumspectly in using the things of this present world; not refusing the good things offered to us by the good providence of God, whether riches, liberty or preferment to a more free and plentiful condition of life, 1 *Cor.* 7. 21. *But if thou mayest be made free, use it rather.* And we should walk circumspectly in shunning the other extreme, by abusing the good things of this present world, to pride, riot, or vain confidence, 1 *Tim.* 6. 17. *Charge them that are rich in this*

world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. 4. We should walk circumspectly with holy men in this world, not following them absolutly in all things; for even the best of meer men, has their own failings: they are compared to the cloud in the wilderness, that had a light side and a dark side: we must not put darkness for light, nor light for darkness: but should follow holy men with this limitation, *in so far as they are followers of the Lord Jesus Christ*, 1 *Cor.* 11. 1. We should follow *Peter* in his free confession before the Council, *Acts* 4. but not in his denial, in the high Priests hall. 5. We should walk circumspectly with wicked men, that we be not enticed to sin by their evil counsel or example, *Prov.* 1. 10. *When sinners entise thee, consent thou not.* We would walk circumspectly in forbearing to speak any thing in their presence, that may strengthen them in their sinful courses; or may be a snare to our selves, in giving occasion to them to procure our hurt from these, who will make a man an offender for an inconsiderat word, *Psal.* 39. 1. *I will keep my mouth with a bridle, while the wicked is before me.* 6. We should walk circumspectly, shunning all appearance of evil, 1 *Thess.* 5. 22. Neither doing evil, nor evil like: for, by the appearance of evil-doing, we grieve the stronger Christians, and stumble the weaker,

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we do wrong and prejudice to our own good name, which being preſerved entire, is better then precious Oyntment, *Eccleſ.* 7. 1. but being ſpoiled by the ſcandalous appearance of evil doing, it becomes unſavory to others, as Oyntment, corrupted by a dead flee: *Joſeph* walked circumſpectly; not onely he hearkned not to that ſhameleſs woman, but alſo would not abide in the ſame ſecret room with her, *Gen.* 39. 10. *Paul* was very circumſpect in ſhunning all appearance of mal-verſation and unfaithful dealing in the matter of publick collections, 2 *Cor.* 8. 20. *Avoiding this, that no man ſhould blame us in this abundance, which is adminiſtred by us.* 7. There ſhould be a circumſpect walking, in ſhunning all occaſions and provocations to ſin, eſpecially familiarity with profane and riotous men, *Prov.* 4. 14, 15. *Enter not into the path of the wicked, and go not in the way of evil men*, Prov. 20. 25. *With a furious man thou ſhalt not go, leſt thou learn his wayes, and get a ſnare to thy ſoul.* For, evil company corrupteth good manners: can a man touch pitch and not be defiled therewith? can a man take fire in his boſom, and not be burnt? *Prov.* 23. 20. Several ſins have their own ſeveral occaſions and provocations: but evil company is a magazine of evil occaſions and provocations for all ſins. 8. We ſhould walk circumſpectly, in abſtaining from leſſer ſins; becauſe ſuch being neglected and not noticed,

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are oft-times inlets to greater ſins: what is ſaid of one ſin, is true of all, *Prov.* 17. 14. *The beginning of ſtrife, is as when one letteth out water: therefore leave off contention, before it be medled with.* Peter went raſhly into the place of temptation, without a call; and thereafter denied firſt, and in end curſed if he knew the Lord Jeſus Chriſt: it is not a ſuperſtitious and unneceſſar, but commendable preciſeneſs, to abſtain from leſſer ſins. 9. This circumſpect walking, is in an abſtaining from every thing that would provoke our predominant ſin: old ſores are ſoon and eaſily rankled, therefore we would careſully keep aloof from it, as *David* did, *Pſal.* 18. 23. *I was alſo upright before him, and I kept my ſelf from mine iniquity.* And we would ſhun alſo all occaſions, that are apt to induce us into ſin, as the occaſions of ſuperſtition and idolatry in the matter of Gods worſhip. The Lord God forbad the people of Iſrael to plant a grove nigh unto the Altar of God, *Deut.* 16. 21. leſt poſſibly, in reſpect of the nearneſs, people ſhould ſtep aſide from the Altar, and true worſhip of God, into a place or mannor of falſe worſhip.

The cauſes of uncircumſpectneſs in our walking, are, 1. Want of knowledge, and ignorance, as men for want of light, to diſcover dangers in the way, cannot walk circumſpectly, *Joh.* 12. 35. *He that walketh in darkneſs, knoweth*

knoweth not whether he goeth. Through want of knowledge, the Jews walked in a way of cruelty against our blessed Lord; and the Ephesians through the ignorance that was in them, gave themselves over unto lasciviousness, to work all uncleanness with greediness, *Ephes.* 4. 19. 2. The impetuous and vehement desires, even in the godly and orthodox, hath made them in their eagerness of opposition to one errour, through an immoderate desire of counterpoising, (which *Basil* calls ἀντρέπεται τὴν ἀνωμαλίαν) to walk uncircumspectly toward another extremity of errour: some ancient Fathers, in their great zeal to oppose Manicheism, in asserting a fatal necessity of all humane actions, did incline too much to Pelagianism, and the extolling of the liberty of mans free will, above the sphere of its activity, as gardeners do bend a crooked branch too much sometimes to the other side. 3. Pride and self-confidence, maketh even the godly sometimes rash and uncircumspect in their walking: *Peter* from self-confidence in his own strength, was rash and uncircumspect in his going into the high Priests hall. 4. Forgetfulness of death and judgement, and the accompt we must make to God of our walking in the time of our sojourning here, doth make men walk at random in their evil wayes, as Jerusalem sometime did, *Lament.* 1. 9. *Her filthiness is in her skirts; she remembereth not her last end,*

Amos

Amos 6. 3. *Ye that put far away the evil day, and cauſe the ſeat of violence to come near.*

Means and Helps for a circumſpect walking, are, 1. Sound knowledge of the good and acceptable will of God from the word of light and ſalvation; becauſe the word of God, is the rule and meaſure, according to which we walk circumſpectly in obedience to the holy commandments, like children walking in one ſtep after another, according to their grounds and elements in learning, *Gal.* 6. 16. *And as many as walk according to this rule, peace be on them.* When we walk according to this rule, we walk circumſpectly; for we need not be aſhamed, when we have reſpect unto all his commandments, *Pſal* 119. 6. This rule keeps us from wandering raſhly into the paths of wicked and profane men, *Pſal.* 17. 4. *Concerning the works of men, by the word of thy lips, I have kept me from the pathes of the deſtroyer.* 2. As ye would walk circumſpectly, look to God in all your wayes; he is now a witneſs, and one day will be thy judge, *Gen.* 17. 1. *Walk before me,* ſaith the Lord, *and be thou upright.* He ſeeth in ſecret, therefore walk circumſpectly in ſecret; although no man did ſee thee, yet the Lord ponders and conſiders all thy wayes, *Prov.* 5. 21. *The wayes of man, are before the eyes of the Lord, and he pondereth all his goings.* The all-ſeeing wiſe God,

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pondereth all the steps of humane actions in their desires, intentions and courses: though thy profession be never so fair before the world, yet he ponders the intention of thine heart; he saw the hypocrisie and crooked walking of *Jehu*, notwithstanding his fair and large profession of zeal for the Lord: He ponders the time of thy sinning and unrighteous walking, if it be after mercies received, *Deut.* 32 13, 15. *Jer.* 5. 7. *When I had fed them to the full, they then committed adultery.* The Lord ponders if thy unrighteous walking be in a time of affliction, when thou should walk humbly and circumspectly; he observed wicked *Achaz* in his trespassing more and more in the day of his distress, 2 *Chron.* 28. 22. he ponders the place where thou walks in thy ungodly way, *Isai.* 26. 10. *In the land of uprightness, will he deall unjustly*: that is, in a place of uprightness, where he might have seen the good example of some men, walking uprightly and circumspectly before God and the world, yet he will walk in the way of injustice. 3. Walk circumspectly in respect of the holy Angels, 1 *Cor.* 11. 10. The Apostle will have women in the Church-assemblies, to carry themselves decently in respect of the Angels, who are frequently there to behold and admire the wisdom and mercy of God, revealed to his Saints in the holy Word: they are ministring Spirits to the heirs of salvation; and our uncircumspect conversation and walk-

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ing, is very displeasing unto them; as the rash speeches and actions of an inconsiderat pupil, doth much grieve his Governour and Tutor. 4. Walk circumspectly in respect of the godly, because by thy rashness and failings, thou wilt make the hearts of the righteous sad: *Paul* was much grieved with *Peters* dissimulation at *Antioch*: by thy rashness and failings, through uncircumspect walking, thou stumbles the weak, who by thy evil example are drawen from the way of righteousness: Many were drawn away by the example of *Peters* dissimulation, *Gal.* 2. and how fearful and dangerous a sin it is, to give offence to the weak, we may clearly see, *Matth.* 18. 6. *Paul* would rather never eat flesh, than he should stumble his weak brother by eating thereof, 1 *Cor.* 8. 13. Walk circumspectly in respect of wicked men, who watch for thy halting, who will magnifie themselves, when thy foot slippeth, and speak evil not only of thee alone, but also of thine holy profession, and of all the Saints, as if they were all hypocrites: *David* by his uncircumspect walking, opened the mouths of adversaries, 2 *Sam.* 12. 14. Therefore pray thou daily, as *David* did, *Psal.* 27. 11 *Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies*, or observers. 5. As ye would walk circumspectly remember frequently the Lords former mercies, toward you, that so ye may not depart

from

from his wayes, and to ſin againſt the God of your mercies: This conſideration *Ezra* holds forth to the people of God, that in time coming they may walk more circumſpectly, *Ezra* 9. 13, 14. *Seing thou our God, haſt given us ſuch deliverance as this; ſhould we again break thy commandments, and joyn in affinity with the people of theſe abominations?* The remembrance of former mercies, made *Hezekiah*, after his recovery from a dangerous ſickneſs, to walk ſoftly and circumſpectly all his years, in the bitterneſs of his ſoul, *Iſai.* 38.15. And our bleſſed Lord, holdeth forth this conſideration to the man that was healed of a longſome diſeaſe, *Joh.* 5. 14. *Behold thou art made whole, ſin no more*, &c. 6. Fear of thine own weakneſs, and fears from the many temptations and ſnares in this preſent evil world, is a ſpecial mean to make thee walk circumſpectly: fear to ſlip and fall, maketh men walk circumſpectly in ſlippery places, *Rom.* 11. 20. *Be not high-minded, but fear*: therefore walk circumſpectly and humbly with thy God in the remembrance of his former mercies, in the remembrance of thy former ſins; in the conſcience and ſenſe of thy preſent weakneſs, and in the fear of many and manifold temptations in this evil world; as a man walketh circumſpectly, looking well to every ſtep in the midſt of ſnares. 7. As ye would walk circumſpectly, be not raſh to venture upon temptations:

tations: *Cyprian* ſaith truly, *Nemo periculo proximus, eſt diu tutus*, no man near to the temptation and danger is long ſafe: his advice is good, that men would be circumſpect, like mariners at Sea, who in time of a calm, do not caſt anchor beſide a rock, becauſe they know not how ſoon a ſtorm may ariſe, and daſh the Veſſel againſt the rock: ſo a Chriſtian would be circumſpect, though his affections be quiet and ſtill for the preſent time, yet if he venture upon the place of temptations and ſnares, he cannot tell how ſoon the wind of temptation may ariſe, and bring the ſhipwrack of peace and a good conſcience. 8. As ye would walk circumſpectly at all times and in all places, remember often the neceſſity of our compearance after death before the tribunal of Jeſus Chriſt; this conſideration made *Paul* circumſpect, both in his perſonal and miniſterial converſation, 2 *Cor.* 5. 9, 10. *Wherefore we labour, that whether preſent or abſent we may be accepted of him: for we muſt all appear before the judgement ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

Not as fools: The Apoſtle ſpeaketh more particularly of our Chriſtian walk, and that negatively, that we walk not as fools. 1. Not as the atheiſtical and profane fool, who walketh without any ſerious thoughts of God in his heart,

heart, *Pſ.* 14. 1. *The fool hath ſaid in his heart, there is no God: they are corrupt, they have done abominable works, there is none that doth good.* Ezek. 8. 12. *They ſay, the Lord ſeeth us not.* Pſal. 94 8. 9. *Underſtand ye brutiſh among the people, and ye fools, when will ye be wiſe? He that planted the ear,* &c. Therefore be not profane and godleſs fools, but fear God and depart from evil, *Prov.* 3. 7. 2. Be not vain and arrogant fools, walking in the imaginations of your own evil hearts, *Prov.* 12. 15. *The way of a fool, is right in his own eyes.* 3. Walk not in the way of the licentious fool, after the luſts of uncleanneſs or drunkenneſs, *Prov.* 7. 7. The young man that followed the ſtrange woman, is ſaid to be ſimple and void of underſtanding: he is a mad fool, running in the way of riot and uncleanneſs to his own deſtruction. Walk not in the way of drunkenneſs and exceſs: for the Scripture ſaith, that drunkards are benummed and beſotted fools, *Hoſ.* 4. 11. *Whoredome and wine take away the heart.* 4. Walk not in the way of worldly-minded and covetous men, who ſet up their reſt upon the things of this world, and make no conſcience of their purchaſe, for the Scripture calleth ſuch men, fools, *Jer.* 17. 11. *As the partridge ſitteth on eggs, and hatcheth them not: ſo he that getteth riches and not by right, ſhall leave them in the midſt of his dayes, and at his end, ſhall be a fool.* Luk. 12. 20. *But God ſaid unto him, Thou fool,* &c. 5. Walk not in the way of ſtriſe and contention, for ſuch men

are, in the Scripture-phraſe, fools, *Prov.*20.3. *Every fool will be medling.* Prov.26. 17. *He that paſſeth by and medleth with ſtrife belonging not to him, is like one that taketh a dog by the ears:* he doth at firſt raſhly engage himſelf into the quarrel, and is afraid how he ſhall come off fairly without prejudice to his credit or eſtate. 6. Walk not in the way of malice; for the Scripture calleth malicious and wrathful men, fools, *Eccleſ.*7.9. *Be not haſty in thy ſpirit to be angry: for anger reſteth in the boſome of fools.* 7. Walk not wilfully and obſtinately in any evil cuſtom or way, for ſuch men the Scripture calleth fools, who will not be reclaimed by the rods of God upon their backs, *Prov.* 27. 22. *Though thou ſhouldeſt bray a fool in a morter among wheat with a peſtel, yet will not his fooliſhneſs depart from him.* Jer.5. 3, 4. *But they have refuſed to receive correction; they have made their faces harder than a rock, they have refuſed to return; therefore I ſaid, ſurely theſe are poor, they are fooliſh.* 8. Walk not in the way of malicious diſſimulation; though ſuch diſſemblers may be eſteemed *witts*, and active men in this preſent world; yet in Gods account they are fools, *Prov.*10.18. *He that hideth hatred with lying lips, and he that uttereth ſlander, is a fool.* 9. Walk not in the way of ſlothful men, who delay from time to time to go about the great buſineſs and work of their own ſalvation; ſuch perſons in holy Scripture, are compared to the fooliſh

Virgins,

Virgins, *Mat.* 25. 10. Walk not in the way of bare formality, reſting upon the performance of ſome outward duties only; becauſe ſuch men are compared to the fooliſh builder, who built upon the ſand: ſuch fools are theſe who reſt on the hearing of the Word, but prepare not themſelves to do it, *Mat.* 7. 26. 11. Walk not here and there, departing from a known and received truth in the matter of Religion; for ſuch wavering and unconſtant men, are called fools, *Gal.* 3. 1. *O fooliſh Galatians, who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you?*

But as wiſe: The Apoſtle (1 Cor. 3. 18.) ſpeaketh of a twofold wiſdom; an heavenly wiſdom, when a man preferreth his duty to God unto all things worldly; ſuch was the wiſdom of *Paul*, Act. 20. 23, 24. *The Holy Ghoſt witneſſeth in every city, ſaying, that bonds and afflictions abide me: but none of theſe things move me, neither count I my life dear unto my ſelf; ſo that I might finiſh my courſe with joy, and the Miniſtry which I have received of the Lord Jeſus, to teſtifie the Goſpel of the grace of God.* This wiſdom is thought fooliſhneſs to the worldly man, whoſe mind and heart is fixed on things earthly. And there is a worldly wiſdom, when men in their practice and endeavours, do preſer the good things of this life unto the beſt things of the life to come, as

Demas did: this wiſdom is fooliſhneſs in Gods account; for, what avails it a man to gain all the world, and loſe his own ſoul?

This Chriſtian Heavenly wiſdom, ſtandeth, 1. In mens propoſing to themſelves a good and happy end of their actions: when they propone to themſelves, as the great and ſupreme end of all their actions, the glory of God, of whom, through whom, and for whom are all things, 1 *Cor.* 10. 31. *Whether ye eat or drink, do all to the glory of God*: when in the next place, they propoſe to themſelves that ſubordinat end, to wit, the ſalvation of their own ſouls, *Phil.* 3. 14. *I preſs toward the mark, for the prize of the high calling of God in Chriſt Jeſus*: and when they propoſe to themſelves the good of others, by following their own example in well-doing, *Mat.* 5. 16. *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven.* 2. True Chriſtian-wiſdom, ſtands in a ſerious deliberation and ſearch out of Gods Word, what are the fitteſt means for attaining theſe ends; as by well-doing, and ſuffering for well-doing, to glorifie God, 1 *Pet.* 4. 14. *If ye be reproached for the Name of Chriſt, happy are ye; for the Spirit of Glory and of God reſteth upon you: on their part he is evil ſpoken of, but on your part he is glorified.* When we ſearch and conſider from the Word of God, that true repentance, lively faith, and ſincere obedience, are the means, whereby

whereby we attain ſalvation, *Acts* 3. 19. *Acts* 16. 31. *Rom.* 2. 6, 7. 3. It ſtands in a careful and timous applying of the means neceſſary for theſe great ends: So if ye be truly wiſe Chriſtians, ye will be diligent and active in uſing the means, whereby God may be glorified, and your ſouls ſaved; *Jam.* 3. 13. *Who is a wiſe man and endued with knowledge amongſt you? let him ſhew, out of a good converſation, his works with meekneſs of wiſdom*: for God will have men to repent and turn, that they may live in his ſight, *Ezek.* 33. 11. *As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live.* Ye muſt believe on the Lord Jeſus Chriſt, for there is no ſalvation in any other, neither is there any other name under Heaven given among men, whereby we muſt be ſaved, *Act.* 4. 12. And ye muſt walk in obedience to his will, becauſe he became the Author of eternal Salvation unto all them that obey him, *Heb.* 5. 9. 4. True Chriſtian wiſdom ſtandeth in foreſeeing impediments, ſtumbling-blocks, and ſnares in the way wherein we are to walk toward eternal life, *Prov.* 22. 3. *A prudent man foreſeeth evil.* 5. As the truly wiſe Chriſtian foreſeeth the danger, ſo he wiſely preveeneth or removeth every impediment out of the way, that would hinder him to walk or run his race with patience, 1 *Cor.* 9. 27. *But I keep under my body, and bring it into ſubjection, leſt that by*

any means when I have preached to others, I my ſelf ſhould be a caſt-away. Heb. 12. 1. *Let us lay aſide every weight,* &c. 6. The wiſe Chriſtian walketh according to right reaſon in his worldly deſires, and not according to paſſion and ſenſual appetite, which would be at the outmoſt point of his carnal deſires; for paſſions, not guided and moderated by prudence and right reaſon, do run into extremity of ſinning, as is ſpoken of Iſrael, *Jer.* 3. 5. *Behold, thou haſt ſpoken and done evil things, as thou couldeſt.* In ſo doing, men become fooliſh to the deſtruction of their own ſouls; like the Nightingale, delighting ſo much ſometimes in her own ſinging, that ſhe burſts. 7. The truly wiſe Chriſtian walketh wiſely towards them that are without the Church, and adverſaries to the ſacred truth, *Col.* 4. 5. *Walk wiſely toward them that are without.* 1 Cor. 10. 32. *Giving none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God:* becauſe in ſo doing, thou hinders (ſo far as lyeth in thee) the great end, to wit, Gods glory in their converſion to the faith and truth profeſſed by thy ſelf: to this end, the Apoſtle giveth ſound advice to all who live in an outward civil ſociety with others, of a different perſwaſion in the matter of Religion, 1 *Tim.* 6. 1. *Let as many ſervants, as are under the yoke,* to wit, of unbelieving maſters, *count their own maſters worthy of all honour; that the Name of God, and*

his

his doctrine be not blaſphemed. 1 Pet. 3. 1, 2. *Likewiſe ye wives, be in ſubjection to your own husbands, that if any obey not the word, they alſo may without the word be won by the converſation of the wives: while they behold your chaſt converſation coupled with fear.*

Worldly and contentious wiſdom, is directly oppoſite to true Chriſtian wiſdom, as is evident from *Jam.* 3. 15. *This wiſdom that hath with it bitter envying and ſtrife, deſcendeth not from above, but is earthly, ſenſual and deviliſh.* It is called *earthly* from the object of it, becauſe it is imployed chiefly about things earthly: of ſuch wiſdom ſpeaketh *Jer.* 4. 22. *They are wiſe to do evil, but to do good they have no knowledge:* wiſe to oppreſs others, as *Pharaoh*, Exod. 1. 10, *Let us deal wiſely*, &c. wiſe by wicked counſels to deſtroy the innocent; ſuch was the wiſdom of *Achithophel* in his counſel againſt *David.* It is a ſenſual wiſdom, to fulfill their own ſinful luſts, in taking the opportunities to do evil; as the young man, taking the opportunity of the twilight to go about the work of darkneſs and uncleanneſs, *Job* 24. 15. and the vile adultereſſe, taking the opportunity of her husbands abſence for her ſhameful and ſenſual ends, *Pro.* 7. 19. It is the earthly wiſdom of a covetous man, by his ſpeeches to deceive and defraud the ſimple, *Pro.* 20. 14. *It is nought, it is nought, ſaith the buyer*, &c. It is called a deviliſh wiſdom, from the Author of it, the ſubtile old ſer-

pent; and it is rather craftineſs and ſubtile deceit, than true wiſdom.

The true ſigns and vive characters of the true Chriſtian wiſdom, are, 1. Theſe given by the Apoſtle *Jam.* 3. 17. *It is pure without mixture of deceit; peaceable, without envy and malice; gentle, without deſire of revenge; full of mercy and charity, without grudging to give unto them that are in diſtreſs; and full of good fruits, to wit, of piety, ſobriety and righteouſneſs.* 2. Where true heavenly wiſdom is, there will be teachableneſs, and willingneſs to hear a word of reproof when we do amiſs, *Pro.* 1. 5. *A wiſe man will hear,* &c. *Pro.* 9. 8. *Rebuke a wiſe man and he will love thee. David* loved *Nathan* and *Gad*, the faithful Prophets, who reproved him in the Name of the Lord. 3. A truly wiſe Chriſtian will endeavour by his good example, inſtruction and admonition, to win others to God, *Prov* 11. 30. *He that winneth ſouls, is wiſe*; as a wiſe and faithful ſervant, by his good example of diligence, maketh other ſervants diligent and faithful in his Maſters ſervice. 4. True Chriſtian wiſdom, hath honeſt and harmleſs ſimplicity joyned with it, *Mat.* 10 16. *Be ye therefore wiſe as ſerpents, and harmleſs as doves.* 5. The truly wiſe Chriſtian, like the wiſe Merchant, preferreth Chriſt to all things; and like the wiſe builder, *Mat.* 7. 24. he builds his comfort and confidence on Jeſus Chriſt the rock of his ſalvation, as *Paul* did, *Rom.* 8. 33, 34, 35.

34, 35. *Gal.* 6. 14. *God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt.* 6. The truly wiſe Chriſtian, is an heavenly-minded man, having his affections ſet upon things above, *Prov.* 15. 24. *The way of life is above to the wiſe, that he may depart from hell beneath.*

The means and helps for attaining this heavenly wiſdom, are, 1. Thou muſt be humble and denyed to thine own wiſdom, 1 *Cor.* 3. 18. *Let him become a fool, that he may be wiſe.* Thou muſt captivat all thy thoughts and imaginations to the wiſdom and will of God, revealed in the holy Word, 2 *Cor.* 10. 4, 5. 2. To this end, thou muſt be well acquainted with the holy Scripture, which only is able to make thee wiſe unto ſalvation, 2 *Tim.* 3. 15. 3. Thou wouldſt carefully obſerve the experiences thou has had of Gods mercies in time by-paſt; this will make thee wiſe and reſolute in times of new difficulties, to depend on God and his help, *Pſ.* 71. 17, 18. *O God, thou haſt taught me from my youth,* &c. *Now alſo when I am old and gray-headed, O God, forſake me not*: for, experience is the ſchool-maſter of fools, to make them wiſe: thou wilt alſo obſerve the Lords chaſtiſements upon thy ſelf in the former time of thy deboarding, and thou wilt be more wiſe in time coming, *Pſ.* 119. 71. *It is good for me that I have been afflicted, that I might learn thy Statutes.* Thou wilt obſerve the uncertainty and viciſ-

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ſitude of all things worldly, and there-from learn to be humble and wiſe, not truſting, or inſolently glorying in things uncertain: but thou ſhouldſt be wiſe, and learn to glory in the Lord alone, with whom there is not a ſhadow of change: thou ſhouldſt obſerve the judgements of God on wicked men, and learn to be wiſe in forſaking their evil wayes, *Act.* 19. 16, 17, 18, 19. When many that believed, ſaw the judgement of God upon the conjurers, they burnt their magical Books, and forſook their unlawful arts. So the unclean perſon, obſerving the judgement of God upon the harlot, brought to a morſel of bread, and upon the prodigal waſter, cloathed with rags, and upon the proud man, as *Haman*, brought to open diſgrace, this ſhould make others wiſe to ſalvation, in being chaſt, ſober and humble. *Cato* ſaid truly in alledging, wiſe men profited more by fools, than fools did by wiſe men; becauſe wiſe men ſee the faults of fools, and avoid them; but fools will neither ſee their own faults, nor follow the example of wiſe men. 4. If thou would be truly wiſe, frequent the company of theſe who are wiſe, *Pro.* 13. 20. *He that walketh with wiſe men, ſhall be wiſe: but a companion of fools, ſhall be deſtroyed.* 5. As thou wouldſt be wiſe, pray to God for wiſdom, *Jam.* 1. 5. *If any of you lack wiſdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it ſhall be given him.* Pro. 2. 3, 5. *If thou*

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liftest up thy voice for underſtanding, then ſhalt thou underſtand the fear of the Lord.

Redeeming the time: To *redeem the time*, doth ſometimes ſignifie to gain time by delaying and ſhifting of hard and difficult queſtions, which might bring the anſwerer into great danger; So, *Dan.* 2. 8. the King ſaid to the Chaldeans, who could not tell him the interpretation of his dream, but deſired that he would ſhew them firſt the dream, he ſaid, *I know of certainty, that ye will gain the time.* To gain the time, is rendered by the ſeventy Interpreters, in the ſame word that is uſed here: But we take the expreſſion here to be borrowed from Travellers or Sojourners, who ſleeping too long in the ſhort winter day, do haſtily riſe and walk the faſter, redeeming the time that was loſt by ſleep, and amend their paſe all the reſt of the day: or it may be borrowed from Merchants, preferring the opportunity of a good Mercat, and of buying precious wares, even to the time of their ordinary refreſhment, by eating and drinking, *Prov.* 23. 23. *Buy the truth, but ſell it not*; that is, with the hazard of any loſs worldly, lay thou hold upon the occaſions and opportunities of learning the ſacred Truths of God, but upon no terms ſell thou, or alienat the truth: or, the expreſſion is borrowed from frugal men, who retrench their Retinue, Dyet and all Superfluities, that by ſo doing they may

redeem

redeem Houſes or Lands, morgaged formerly through miſgovernment or prodigality.

It is a chief point of Chriſtian wiſdom, to improve the time well; for it is ſaid here, *Be wiſe, redeeming the time*, as were, the wiſe Merchant, the wiſe Builder, and the wiſe Virgins, ſpoken of in holy Scripture, becauſe time is precious, *Pro.* 25. 11. *A word fitly or timouſly ſpoken, is like apples of gold in pictures of ſilver. Eſther* ſpoke in time, in behalf of the Jews, and *Jacob* ſought the bleſſing in time; and the wiſe Virgins provided oyl in time: time paſt cannot be brought back again, like the running of water, that doth not return; and it is wiſdom for travellers to take the opportunity of the tide before it be ſpent: as our time is ſpent here, ſo will it be with us in eternity: it will be evil with them for ever, who ſpent the time of their life in following their luſts and ſinful pleaſures, and did not redeem loſt time, by repenting in time, *Luk.* 16. 25. *But* Abraham *ſaid, Son, remember that thou in thy life-time receiveds thy good things, and likewiſe* Lazarus *evil things: but now he is comforted, and thou art tormented.* Gal. 6. 7, 8. *For whatſoever a man ſoweth, that ſhall he alſo reap: for he that ſoweth to his fleſh, ſhall of the fleſh reap corruption; but he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting.*

There be three differences of time, as it is commonly taken; to wit, the time paſt, preſent,

ſent, and to come: we ſhould walk wiſely in reference to all theſe differences of times.

1. When we look back to the time paſt, that hath been miſ-ſpent in the vanities and follies of ſin, we ſhould be humbled as holy *Job* was, *Job* 13.26. *Thou writeſt bitter things againſt me, and makeſt me to poſſeſs the iniquities of my youth*: as holy *David* was, *Pſal.* 25. 7. *Remember not the ſins of my youth, nor my tranſgreſſions.* *Cato*, though an Heathen, repented (as he ſaid) that he had miſ-ſpent one day in idleneſs: but all of us may ſay as *Pſal.* 90. 9. *Our years are ſpent as a tale that is told*: we are like ſome careleſs hearers, who ſcarce know the ſubject and purpoſe of a tale, before it be near an end; ſo we know not the main end and purpoſe of our life, which is to know God, and to glorifie him, when we have known him; and the life of many is near to an end, before they conſider the great intendment of God in giving them life. We may ſay (as *Eccleſ.* 11. 10.) *Childhood and youth are vanity*: miſ-ſpent idlely in doing little or no good, and oft-times in doing evil; and we may ſay (as 1 *Pet.* 4. 3.) *The time paſt may ſuffice us to have wrought the will of the Gentiles*, &c. When we remember this miſ-ſpent time, we ſhould mourn, and reſolve by the grace of God, by amendment, to redeem loſt time, and ſay and do as *Job* 34. 32. *That which I ſee not, teach thou me*: *if I have done iniquity, I will do no more.* How many

many opportunities of well-doing have we ſloathed and neglected? As of thankſgiving to God for benefits received, like unthankful Iſrael, *Hoſ.* 2. 8. *She did not know that I gave her corn*, &c. Of prayer and calling upon the Name of God, as Iſrael in the time of oppreſſing one another, *Pſal.* 53. 4. *Have the workers of iniquity no knowledge? who eat up my people as they eat bread; they have not called upon God.* How have we neglected the opportunities of humbling our ſelves by faſting and prayer in a time of imminent or incumbent judgements? Yea, we have walked in revelling and riot, contrary to the Lords ſad diſpenſations, *Iſai.* 22. 12, 14. We have neglected the opportunities of hearing the good Word of God, *Prov.* 1. 24, 25. We have refuſed the gracious invitations of the Goſpel, like theſe men, who made light of the Kings invitation to the Marriage-feaſt, *Mat.* 22. 5. We have abuſed the time of Gods patience, that ſhould have led us to repentance, as it is ſaid, *Rev.* 2. 21. Not only have we been negligent, to lay hold upon the opportunities of well-doing; but alſo we have been forward and haſty to take the occaſions of evil-doing: How many have been ſo malicious, that like the cruel old Prieſt *Annas*, they could not ſleep till they had done evil? How many have taken opportunity, from the weakneſs of others, of their cruel revenge, as *Simeon* and *Levi* did? How many have taken occaſion from the ſimplicity

plicity of ſome, or from the deſolat condition of others, as of Widows and Orphans, to oppreſs them, and by their ruines build up an eſtate to themſelves? Such men ſhould redeem the time by repentance and reſtitution in time, *Prov.* 23. 10, 11. *Remove not the old land-mark*, &c. *for their Redeemer is mighty.* Job 20. 19, 20. *Becauſe he hath oppreſſed, and hath forſaken the poor; becauſe he hath violently taken away an houſe which he builded not: ſurely he ſhall not feel quietneſs in his belly, he ſhall not ſave of that which he deſired.*

As for the preſent time, we ſhould improve it to well-doing without delay; God, in holy Scriptures, urgeth the opportunity of the preſent time, *Joel* 2. 12. *Therefore alſo now, ſaith the Lord, turn ye even to me with all your heart.* Pſal. 95. 7. *To day if ye will hear his voice*, &c. 2 Cor. 6. 2. *Now is the accepted time*, &c. The husband-man takes opportunity of the ſeaſon, for plowing and ſowing; ſo ſhould we of plowing up and renting our hearts by repentance, and of ſowing in righteouſneſs: the ſea-faring-man, taketh the opportunity of a fair wind; ſo ſhould we take the opportunity, when the Spirit of God breatheth upon us by the Word, without delay to depart from our ſins, and to advance toward the Port of eternal Salvation: Becauſe, 1. The neglect of the opportunity given us for well-doing, doth provoke God to withhold the like opportunity in time coming.

Job.

Joh. 7. 34. *Ye shall seek me, and shall not find me. Esau* came not in time to get the blessing; and he never got another opportunity for it. Jerusalem would not in time know those things that belonged to her peace, and therefore in time coming they were hid from her eyes, *Luk.* 19. 42. *Felix* made not good use of the opportunity he had for hearing *Paul* preach; and he never got another convenient season, *Act.* 24. 25. 2. Though thou may have afterward an opportunity of the outward Ordinances, yet through thy former neglect of them, thou provokes God to reject thy offerings, and outward duties; the Lord would not accept of the people of Israel their offer to come up the hill afterward, because they had neglected the former opportunity of Obedience, when he had commanded them to come up, *Numb.* 14. 40, 41, 42. 3. The time is uncertain, in respect of the opportunity of the means of grace; for thou cannot tell how short a time the mercat and offer of free grace may endure: the Lord may send a famine of hearing the Word of the Lord, *Amos* 8. 11, 12. The time of thy life is uncertain; how many have been well and in health the one Sabbath, but removed by death before the other? 4. Consider seriously, though the Lord may be found of thee on thy sick and death-bed, after the many slightings of opportunities in the dayes of thy health and prosperity; yet shall it be to thee with much pain and wrestling; as

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the people of Iſrael, were put to the pains of fourty years abiding in the wilderneſs, which might have been ſaved by the timous pains of fourty days, *Num.* 14. As a man that neglects the opportunity of a fair and favourable wind for ſailing, may poſſibly wait on a long time, before he have the like opportunity: Yea, though a man may repent truly and ſincerely upon his death-bed; yet it is not without much fear and jealouſie, that he hath not ſo much forſaken ſin through any true ſpiritual averſneſs from it, as from a meer want of power to act ſin in the body, as he was wont formerly to do.

A wiſe Chriſtian, ſhould redeem and improve the time in order to time coming: he ſhould make timous proviſion for the time to come, as *Joſeph* in the time of plenty, laid up proviſion for the time coming of famine. There be four things eſpecially we would make proviſion of, 1. Of the word of the holy commandment, and threatning againſt the time and hour of future temptations, *Pſal.* 119. 11. *Thy word have I hid in mine heart, that I might not ſin againſt thee.* And when we are tempted to this or that ſin, we would make uſe of the commandment forbidding it, and of the threatning againſt it: we would lay up proviſion of the Word, of gracious promiſes, againſt a time of temptation to doubts and fears of acceptance, as theſe promiſes, *Iſ.* 55. 1. *Mat.* 11. 28. *Job.* 6. 37. and againſt the fears of final Apoſtaſie;

we would lay up provision from the word of promise, *Joh.* 4. 14. *Joh.* 10. 28. We would lay up provision of gracious promises against temptations in an hour of darkness and desertion, as that, *Heb.* 13. 5. *I will never leave thee, nor forsake thee.* Isa. 49. 15. *Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet I will not forget thee.* Psal. 89 31, 32, 33. *If they break my statutes, &c. Then will I visit their transgression with the rod, and their iniquity with stripes: nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.* And lay up the word of admonition against a time of senseless security, 1 *Cor.* 10. 12. *Let him that thinketh he standeth, take heed lest he fall.* Lay up that word, *Phil.* 2. 12. *Work out your own salvation in fear and trembling,* and that of, 1 *Joh.* 5 18. *He that is born of God, keepeth himself.*

2. Make provision of good works, though not as a ground of confidence, yet as a matter of comfort for time coming, *Luk.* 12. 35. *Provide for your selves bags which wax not old, a treasure in the heavens that faileth not.* 1 *Tim.* 6. 18, 19. *Charge them that are rich, that they do good, that they be rich in good works, ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.* For, although good works do not make way,

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and usher us into glory, (for Christ the Forerunner, only doth that by the merit of his death, *Heb.* 6. 20.) Yet they are attendants, accompanying persons justified, even unto eternal life, *Rev.* 14. 13. *Blest are the dead, which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works follow them.* 3. Lay up provision of thy observations of Gods sad dispensations upon men going on obstinatly in their sins, *Job* 9 4. *Who hath hardned himself against him, and prospered?* as on *Pharaoh*, *Senacherib*, *Antiochus Epiphanes*, *Herod* the great, and *Julian* the Apostat. Lay up this observation as provision against temptations to walk on in any course of rebellion against the known will of God: *Hezekiah* advised the people of Israel well, from the sad experience of great desolation, brought upon their Ancestors by their great sins, 2 *Chron.* 30. 8. *Now, be ye not stiff-necked as your fathers were; but yeeld your selves unto the Lord, and serve the Lord your God*, &c. Lay up provision of thy own personal experience of sad afflictions upon thy self in a time of thy former strayings from God; and of the good such afflictions did to thee, in stopping thy course of defection, *Psal.* 119. 67. *Before I was afflicted I went astray; but now have I kept thy word.* And in a time of renewed afflictions, be patient, and submit to God, who chastiseth his own children, to this end especially, that

he may make them partakers of his holineſs, *Heb.* 12. 10. In time of great affliction, lay up proviſion from thy experience of his ſtrength ſupporting thee, and of his wiſdom and power in delivering thee, that in time coming thy heart may be eſtabliſhed by confidence and dependence on him in new troubles, *Pſal.* 42. 6. *O my God, my ſoul is caſt down within me; therefore will I remember thee from the land of* Jordan, *and of the Hermonites, from the hill Mizar.* 2 Cor. 1. 9, 10. *But we had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in God which raiſeth the dead: who delivered us from ſo great a death, and doth deliver: in whom we truſt, that he will yet deliver us.* 4. Lay up proviſion of ſelf-denial and reſolution for evil times of perſecution to come, *Mat.* 16. 24. *If any man will come after me, let him deny himſelf,* &c. And he muſt be reſolute as *Paul*, Act. 21. 13. *I am ready not only to be bound, but alſo to die at Jeruſalem for the Name of the Lord Jeſus.*

From this Doctrine of Redeeming the time, three ſorts of perſons are juſtly to be reproved, 1. Slothful Idlers, who redeem not the time, but from day to day, delay to put heart and hand to the work of their own ſalvation, like the ſluggard, *Prov.* 6. 10. *Yet a little ſleep, a little ſlumber.* Such men are like to ſpend-thrifts, who neglect the appointed time for redeeming their morgaged lands; and afterward when they would, they have not the opportu-

nity,

nity, *Luk.* 13. 24. *Strive to enter in at the ſtrait gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.* 2. Such as trifle away their time as the Athenians did, *Act.* 17. 21. As theſe tatling widows did, 1 *Tim.* 5. 17. and as theſe buſie bodies, 2 *Theſſ.* 3. 11. Such alſo who ſpend more time in their exceſſive recreations and gamings, than in their neceſſary and lawful employments: eſpecially ſuch, who ſpend much of their time in dycing and carding. Such, of old, were ſeverely fined by the laws, both of Heathen and Chriſtian Emperours; and by the Canons of the Council of *Eliberis*, were ſuſpended from the holy Sacrament, as witneſſeth the learned *Ductor dubitantium*: ſuch prodigal triflers of precious time, are like to ſome fooliſh perſons, who ſpend upon conceits and fancies the moneys that ſhould have been imployed to redeem their morgages: ſo theſe men play away their time, which ſhould be employed to redeem their former time, that was ingaged to their former fooliſh courſes. 3. The debauched waſters of time in the works of darkneſs, as uncleanneſs, drunkenneſs, oppreſſion, covetouſneſs, pride, malice, *&c.* Such men redeem not the time, but prodigally caſt it away: they are like unto profuſe waſters, who do not redeem the wodſett, but take on more debt, and in end bring themſelves to ſinful, ſhameful and deſperat poverty: So theſe prodigal waſters and debauchers of their time, bring themſelves in

end to an everlasting want of all comfort, as the rich glutton did, *Luk.* 16. 23, 24.

Therefore, let all sorts and conditions of men, take with the warning to improve their time to the glory of God, and to the advantage of their own salvation. 1. Such as are in their adolescency and growing age, they would improve their young years to the glorifying of their Creator, *Eccles.* 12. 1. *Remember thy Creator in the days of thy youth.* Offer the first fruits of your age unto God, that your after-age may be sanctified and blessed of the Lord: if the first-fruits be holy, the whole lump of your time and age will be holy, *Rom.* 11. 16. *Plato* to this purpose speaketh indeed like a divine Philosoph, in his first book of his *Repub.* "Young age, saith he, past over in vertue, and "in honest imployments, is a comfortable nurse "to entertain and cherish their old age: but he "that wasteth and debaucheth his young years, "when he comes to old age, the remembrance "of his former miscarriages in the time of his "youth, doth greatly affright him: as infants "awaked out of their sleep, by loud noises, are "greatly terrified and affrighted. In like manner, those men that sleeped sometimes securely in the sins of their youth, shall be awaked in their old age with the terrours of an accusing conscience, and affrighted with the dreadful sound of death and judgement, and shall not have rest to their souls, until they repent of the sins of

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their youth, and by faith rest on the Lord Jesus Christ, whose blood cleanseth from all unrighteousness. 2. Such as are in their prime, and meridian of their time, who are now in their full strength of body and mind, Improve your time well; honour God, with the strength of thy body: give not thy strength and the flower of thy time to uncleanness and drunkenness, like these cursed men, *Isa.* 5. 22. *Wo unto them that are mighty to drink wine*: by so doing they weaken the spirit, and consume the body: they turn the good gifts of God unto rebellion against himself, as if a souldier should employ his levy-mony to buy armes, wherewith he might fight against his King who gave it. *Reuben*, the beginning of *Jacobs* strength, abused his own time and strength; therefore his dignity and excellency was taken from him: but *Joseph* improved well his youth and strength of body; therefore God blessed him, and his bow abode in strength, in despight of all that shot at him. Now is the time wherein your senses and judgement are ripe and quick; use your time and judgement well, that ye may have comfort in old age, when senses and judgement will fail, as they did in old *Barzillay*: but if your quickness be set on edge upon vain inventions, ye will be forced in your old age to say, as *Rom.* 6. 21. *What pleasure have we, or fruits, in those things, whereof we are now ashamed.* 3. And such who are in their decrepit old age, stouping

toward the earth and the grave, let them not imploy their ſhort time and their affections wholly upon the things of the earth, when by the courſe of nature, they are near to be removed from it: Let them not be buſie in the things of the world, and careleſs of the work of their own ſalvation; I ſay to them, as the Lord of the Vineyard ſaid to thoſe, *Matth.* 20. *Why ſtand ye all day idle?* ye are come to your eleventh hour, your time is near run, the night of death is near hand, wherein no man can work: therefore, before that night ſurprize you, delay not to enter unto the work of ſanctification, which is begun ſalvation, and work it out in fear and trembling, that at death ye may rejoyce, and ſay with *Paul*, (2 *Tim.* 4. 7, 8.) *I have fought a good fight, I have finiſhed my courſe, I have kept the faith; henceforth there is laid up for me a crown of righteouſneſs*, &c. Let them with old *Simeon*, frequent the temple, and make conſcience of the holy ordinances both publick and privat, in them waiting for the Lord Jeſus Chriſt, who will come to old expectants, as he did to old *Simeon*; and will put himſelf into the armes of their faith, that they may ſay at death, *Mine eyes have ſeen thy ſalvation; now letteſt thou thy ſervant depart in peace.*

The reaſon brought by the Apoſtle, to preſs the whole complex duty, is, walking circumſpectly, *not as fools, but as wiſe, redeeming the time,*

time, is ſet down in theſe words, *becauſe the dayes are evil*: no day or time is intrinſecally evil, but good, being created of God together with the creatures, as the meaſure of the endurance of things created by God, which were all good in the beginning: but as man, by the abuſe of his own free-will, made himſelf evil, *Eccleſ.* 7. 29. So he himſelf maketh his time and dayes evil, which are the meaſure of his evil actions.

The holy Scripture ſpeaks of good dayes and happy times, ſuch as was the day of the birth of our bleſſed Lord, *Luk.* 2. 10, 11. ſuch as is the time of the preaching of the Goſpel to the Gentiles, 2 *Cor.* 6. 2. ſuch as will be to the godly, the day of our Lords ſecond coming, which is called the day of refreſhment, of reſtoring all things, *Act.* 3. 19. 21. and the day of full redemption, *Eph.* 4. 30. The Scripture ſpeaketh alſo of evil dayes, wherein ſin and iniquity doth abound; ſuch were the dayes wherein *Noah* and *Lot* lived; ſuch were the dayes wherein *Iſaiah* lived, when he complains of the decay of truth, of common honeſty, and of the abounding of violence, *Iſ.* 59. 15. *Yea, truth faileth, and he that departeth from evil, maketh himſelf a prey.* Such were the times wherein *Jeremiah* lived, who complained heavily of them, *Jer.* 9. 2. *O that I had in the wilderneſs a lodging-place of way-faring men, that I might leave my people, and go from them; for they be*

all

all adulterers, an assembly of treacherous men, full of falshood and dissimulation, &c. Such were the times whereof *Peter* foretold, 2 *Pet.* 3. *There shall come in the last dayes, scoffers walking after their own lusts*: Men blasphemous and profane, mocking at the promises of God, and at the faith of the godly for trusting to these promises. Evil dayes also are the dayes of sad and grievous calamities, *Gen.* 47. 9. *Jacob said unto Pharaoh, few and evil have the dayes of the years of my life been.* Such were the dayes of Jerusalem in their first destruction by the Babylonians, and in their second destruction by the Romans.

In such evil dayes, we should walk circumspectly; for, the Apostle urgeth this duty from this reason, *because the dayes are evil.* Consider, 1. God observeth the godly in their walking at such a time especially, wherein sin and iniquity doth abound; he observed the uprightness of *Noah*, in the midst of a crooked generation; and the righteousness of *Lot*, whose soul was vexed with the unclean conversation of that evil time; he observed these few in the Church of *Sardis*, who had not defiled their garments with the pollutions of that evil time wherein they lived, *Rev.* 3.4. 2 Evil dayes are critick dayes, wherein we may discern and judge of the good or bad dispositions of men living in such times; evil times are searching and trying times of the faith of the godly, notwithstanding

withſtanding the proſperity of the wicked; thus the Prophets faith was tryed, *Pſ.* 73. 28. *But it is good for me to draw near to God.* Such times are trying times of the patience of the godly, *Heb.* 10. 36. *Ye have need of patience, that after ye have done the will of God, ye might receive the promiſe.* In ſuch evil times, the ſtedfaſtneſs of the godly is tryed, when many that were fair profeſſors in a time of proſperity, do make defection from the way of truth and righteouſneſs, as *Joh.* 6. 68. when many that were ſometimes diſciples by profeſſion, went back and walked no more with Chriſt, then the ſtedfaſtneſs of *Peter* and of ſuch as were diſciples indeed, was tryed and manifeſted: *Peter ſaid, to whom ſhall we go? thou haſt the words of eternal life.* 3. Evil times, wherein ſin and iniquity abounds, are perilous times, 2 *Tim.* 3. 1. *This know alſo, that in the laſt dayes, perilous times ſhall come.* They are called καιροι χαλεποι, times full of difficulty for the godly, to preſerve themſelves from the contagion, or from the violence of ſuch times, if they will not run to the ſame exceſs of riot with the wicked.

Preſervatives againſt evil times are, 1. Sound information from the Word of God, that by the light thereof, we may diſcover and ſhun the wayes of an evil time, *Pſ.* 17. 4. *Concerning the works of men, by the word of thy lips, I have kept me from the paths of the deſtroyer.* *Pſ.* 119. 104. *By thy precepts I get underſtanding:*

ing: therefore I hate every falſe way. 2. Give not conſent to the beginnings of any evil courſe, *Prov.* 1. 10. *My ſon, if ſinners entice thee, conſent thou not.* Becauſe conſent at firſt, may juſtly provoke God in his juſtice to leave thee to thy own counſel, and then thou mayeſt prove an active promoter, and violent driver on of the courſe of iniquity: *Paul* at firſt gave conſent to the ſtoning of *Stephen*, and afterward made cruel havock of the Chriſtian Church. The courſe of iniquity is called a backſliding, *Hoſ.* 4. 16. *Iſrael ſlideth back as a back-ſliding hiefer.* And if once thou begin to ſlide, thou cannot tell how far thine own corruption, and the evil counſel and example of wicked men may carry thee, as it did ſometimes the people of *Jeruſalem*, *Jer.* 8. 5. *Why then is this people of Jeruſalem ſlidden back, by a perpetual back-ſliding? they hold faſt deceit, they refuſe to return.* At firſt men are deceived by their own hearts, and thereafter to excuſe and ſtrengthen themſelves in their own ſinful wayes, they deceive and corrupt others by evil counſel and example: for no man at firſt comes to the hight of iniquity, according to the ſaying, *nemo repente fit peſſimus*: but they grow worſe and worſe, deceiving, and being deceived, 2 *Tim.* 3. 13 3. In a time wherein piety and righteouſneſs is mocked by profane and licentious men, ſpeaking all manner of evil againſt the godly and upright, who will not run with them to the ſame

ſame exceſſe of riot, 1 *Pet.* 4. 4. labour thou the more to preſerve thy ſelf from puſilanimity, and baſe fear of their revilings againſt any complying with their ſinful wayes, *Pſ.* 119. 51. *The proud have had me greatly in deriſion, yet have I not declined from thy Law.* 4. In evil times, when a man is made an offender for a raſh and inconſiderat word, *Iſa.* 29. 21. then preſerve thy ſelf by ſilence, except thou have a call from God to ſpeak, *Pſal.* 39 1. *I ſaid I will take heed to my wayes, that I ſin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. Amos* 5. 13. *Therefore the prudent ſhall keep ſilence in that time, for it is an evil time.* And pray often to God to ſet a watch before thy mouth, not to ſuffer thy heart to comply with the workers of iniquity; and that the Lord would preſerve thee from being taken with their worldly baits and allurements, *Pſal.* 141. 3, 4. *Set a watch, O Lord, before my mouth, keep the door of my lips; encline not my heart to any evil thing, to practiſe wicked works with men that work iniquity; and let me not eat of their dainties.* 5. In evil times of wrath and imminent judgement, by reaſon of impiety and iniquity abounding in the land, draw near to God by repentance and faith in Jeſus Chriſt, *Zeph.* 2. 1, 2. *Gather your ſelves together; yea, gather together, O nation not deſired: before the decree bring forth, before the day paſs as the chaff, before*

fore the fierce anger of the Lord come upon you, before the day of the Lords anger come upon you. Be humble, and tremble in time at the threatning of wrath, that ye may have reſt in your ſouls in the day when the cup is poured forth, *Hab.* 3. 16. *When I heard, my belly trembled; my lips quivered at the voice: rottenneſs entred into my bones, and I trembled in my ſelf, that I might reſt in the day of trouble: when he cometh up unto the people, he will invade them with his troops.* They who tremble not in the time of a threatned judgement, yet when the judgement is poured forth, even theſe who were ſtout-hearted ſinners, in the day of wrath poured forth, they become like *Paſhur, Magor-miſſabib*, fear round about: When thou haſt repented of thy ſins, which together with the ſins of others, have provoked the Lord to great wrath, then flee by faith in to the mercy of God manifeſted in Jeſus Chriſt, who is the only Ark of Propitiation, *Heb.* 11. 7. *Noah being warned of God, of things not ſeen as yet, moved with fear, prepared an ark to the ſaving of his ſoul.* When the evil day of wrath is come, and the judgement is incumbent, then humble your ſelves under the mighty hand of God, 2 *Chron.* 7. 14. *If my people which are called by my Name, ſhall humble themſelves and pray, and ſeek my face, and turn from their wicked wayes; then will I hear from heaven, and will forgive their ſin, and will heal their land.* 2 Chron. 30. 8.

Now

Now be ye not ſtiff-necked as your fathers were, but yeeld your ſelves unto the Lord, and enter into his ſanctuary, which he hath ſanctified for ever; and ſerve the Lord your God, that the fierceneſs of his wrath may turn away from you. Thus Reboboam and the Princes, did humble themſelves; and the Lord gave them ſome deliverance, 2 *Chron.* 12. 6, 7. 6. That thou may not faint in evil times, wherein ſin, perſecution and miſery do abound, guard thy heart with the hope of that eternal reſt, when thou ſhalt reſt from all thy labours, 2 *Cor.* 4. 16, 17, 18. *For which cauſe, we faint not, &c. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are ſeen, but at the things which are not ſeen.* Heb. 10. 34. *Ye took joyfully the ſpoiling of your goods, knowing in your ſelves, that ye have in heaven a better and an enduring ſubſtance.* Which is purchaſed to us by the merits of the ſufferings of Jeſus Chriſt our Lord, to whom with the Father, and the Holy Ghoſt, be everlaſting praiſe, honour and glory, for now and ever. *Amen.*

The

The Believer his Proſpect, through the dark Valley of Death.

SERMON VII.

2 Cor. 5. 1, 2.

For we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens:

For in this we groan earneſtly, deſiring to be clothed upon with our houſe which is from heaven.

THE Particle *For*, points at the connexion of theſe words with the laſt verſe of the preceeding Chapter; wherein the Apoſtle gave the reaſon of his not fainting under all the preſſures and afflictions he ſuffered in the body; becauſe he looked not ſo much by preſent ſenſe to the things he ſuffered here, as by faith and hope he looked to things eternal

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in heaven, to wit, unto an eternal reſt, and an immortal Crown of Glory, which not ſeen by ſenſe, yet he believed was reſerved for him in heaven: *Now faith is the ſubſtance of things hoped for, the evidence of things not ſeen*, Heb. 11. 1. And the light afflictions in this preſent life, are not to be compared with theſe eternal things not ſeen nor perceived by ſenſe, *Rom.* 8. 18. What theſe eternal things are, the Apoſtle deſcribes in part, in the two firſt verſes of this Chapter; even an immortal and glorified body in the day of the reſurrection: therefore he faints not, but hath Chriſtian courage in all the pain and ſhame he ſuffereth at the hand of men, now in his frail and mortal body; for we know (ſaith he) although our earthly houſe of the tabernacle of the body ſhall be diſſolved; when all the pins and joynts will be diſſolved, yet we have a building of God, and we look for an houſe, even a glorified body, not of mans making and giving; though our frail body be framed in the womb by the Lord, yet the glorified body is of the Lords making and giving, in a more ſpecial manner; becauſe in the day of our reſurrection, he ſhall change our vile body, that it may be faſhioned like unto his glorious body, *Phil.* 3. 21. It is an houſe eternal, and well ſituat in the heavens, where it will not be ſubject to ſtorms and tempeſts, as it is in this life: my aſſured knowledge (ſaith he) of that future happy condition, ſtirreth up in my

ſoul an earneſt deſire and longing to remove out of the body, that I may be clothed upon with glory in my ſoul after death, and with immortal glory both in ſoul and body at the day of reſurrection.

By *earthly houſe* here, is meant our *body*, called *an houſe of clay*, *Job* 4.19. becauſe the body of the firſt *Adam*, of whom by propagation we have our bodies, was formed out of the red earth, from which man was called *Adam*: it is underpropped for a time by meat, drink, ſleep, and ſometimes by medicine, to fill up the breaches, and to repair the decayes of this houſe of clay, which in end will fall down to the duſt of the earth.

It is called a *tabernacle*; becauſe the ſoul dwells in the body for a time, as the Ark did reſide in the Tabernacle, built for divine worſhip for a time in the wilderneſs; until it got a ſettled reſidence in the Temple of *Jeruſalem:* in like-manner, our ſouls in this time of our ſojourning on the earth, are lodged in frail bodies, ſubject to many changes, and to a continual flux.

By *building*, or *an houſe not made with hands*, is meant the immortal glorious body in Heaven: here in this life, the parents do miniſter the materials of our frail and natural bodies; but the immortality and glory of the heavenly body, will be only from God himſelf, as is evident, *Phil.* 3. 20, 21. It is ſaid *we groan,*

(στενάζομεν)

(στενάζομεν) as men straitned and pressed with a burden, that hinders them to go so fast in their journey as they would: therefore the holy Apostle groans and longs to be eased of that burden of the body, which retards him in his motions toward his countrey that is above; and he desires to be clothed upon with that heavenly house of incorruption; and to be invested in that full glory, when the soul will be re-united unto a glorious body for ever without separation; as likewise the body will be ever with the soul, and where-ever it desires to be; for the desire of the soul will be satisfied in Heaven, as *August. de Civit. Dei*, saith truly, *Protinus ubi volet spiritus, ibi erit corpus*, where-ever the spirit will desire to be, there incontinent shall the body be.

In the words we have, 1. The Apostle his assured knowledge of that far better estate after this life, *vers.* 1. *For we know that if our earthly house*, &c. 2. The effect this knowledge wrought in the holy Apostle, to wit, an earnest desire after that eternal house, *vers.* 2. *For in this we groan, earnestly desiring*, &c.

From the words we draw clearly these four Conclusions, 1. The dissolution of the body is certain, *Our earthly house will be dissolved.* 2. The glory of the bodies of believers in this life, is certain in the life to come, *We have a building of God*, &c. 3. There is a great difference and opposition between our present and future con-

dition in the body: now the body of believers is in this life, *earthly*, and hath need of earthly ſupports and propps: but hereafter in Heaven it will be *heavenly*, in reſpect of its qualities: it will not be groſs and heavy, but ſubtile and agile; it is now corruptible, but then it will be eternal; now it is on the earth, as a poor cottage of clay in the wilderneſs; then will it be in Heaven, as a Pallace, beautiful, ſtrong and unmoveable upon Mount *Zion* that is above. 4. The aſſured knowledge of our intereſt and title through Chriſt unto that happy condition of glory both in ſoul and body, will ſtir up in believers a vehement deſire of that compleat happineſs in Heaven, *for in this we groan*, &c.

Concluſ. 1. There will be a diſſolution of the body by death, *For we know, that if our earthly houſe of this tabernacle were diſſolved*, that is, although it were diſſolved, as the particle which is alſo here (ἐαν) is well rendered, 1 *Cor.* 4. 15. *Though you have ten thouſand inſtructers in Chriſt*: and the ſame particle is ſometimes taken for (ὁταν) when, 1 *Joh.* 3. 2. *We know that when he ſhall appear*, &c. and ſo it may be well rendered here alſo; *when our earthly houſe of this tabernacle ſhall be diſſolved.* Certain it is, it ſhall be diſſolved, *Heb.* 9. 27. *It is appointed for all to die.* Rom. 5. 12, 17. *Sin came over all, and by ſin alſo death.* 1 Cor. 15. 22. *In Adam all die.* Rom. 6. 23. *The wages*

of

of ſin is death. If man had not ſinned, he had never died: and of this immortality of the body upon the condition of his continuance in the eſtate of innocency, the *tree of life* was a viſible Sacrament and ſeal of aſſurance: ſo as man was created with a poſſibility (I do not ſay, a power or inclination) to ſin or not to ſin, according as he ſhould uſe the power of his own free will: even ſo accordingly he was created with a body capable of mortality or immortality. It is a groſs errour of ſome, who have it from the *Pelagians*, denying Original ſin; That man would have died, although he had continued in the eſtate of innocency; by reaſon (ſay they) of the materials of the body, made up of contrary qualities, that by wearing one upon another, would have made an alteration in the body, and in end brought corruption. But although mans body was compoſed of contrary qualities, apt to war and wear one againſt another; yet if man had continued in harmony and correſpondence with his Creators will, he would have kept theſe qualities in a juſt harmony one with another; as he reſtrained the Lion and Wolf from devouring the Lamb and Kid in the Ark of *Noah*; the Lion from doing any harm to the Prophets Aſs, 1 *King.* 13. 24. and the fire from ſinzing the hair of the head of the three Children, *Dan.* 3. 27. Is it not very probable, the glorified Bodies in Heaven will have theſe ſame primi-

tive natural qualities, and yet they will be without any alteration or corruption? is it not evident, that the ſentence of death was threatned only upon the condition of ſinning againſt God, *The day thou eateſt, thou ſhalt die*? That this is not to be underſtood only of the ſpiritual death of the ſoul, in being deprived of the favour of God, is clear, *Gen.* 3. 19. *In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground; for out of it was thou taken; for duſt thou art, and unto duſt ſhalt thou return.* So that the ſentence formerly threatned, is execute upon man after his failie, and for his failie.

Seing this earthly houſe will be certainly diſſolved, our care of it ſhould be moderat, and not immoderat: let us not torment our ſelves with vexatious care, what we ſhall eat, or what we ſhall put on; if we have food and raiment in any competent meaſure, let us be content therewith, as ſojourners are content with a ſmall portion in the time of their ſojourning: Let your greateſt care be of your immortal ſouls, which are as a precious jewel incloſed in the body for a time: Is it not a ſhame for many perſons to have ſo much care, and take ſuch pains for adorning a mortal body, and in the mean time to neglect their immortal ſoul? Were it not a ſenſleſs folly in a man, to put forth all his care upon the repairing of the outſide of his houſe, and yet to have no care of the precious ſtuff and pleniſhing within it? Frequent

quent meditations of the certainty of the diſſolution of our bodies, would keep our ſpirits more humble and ſober in the dayes of proſperity and health: to this end, the very Heathens did often think upon their mortality; a Lictor or Serjeant was put into the triumphal chariot beſide the Conquerour, to put him in mind of his mortality, by crying to him, *Memento te eſſe mortalem*, remember thou art a mortal man. *Philip* of *Macedon* commanded his Page to knock every morning at his chamber door before he roſe, and to cry, *Memento mori*, remember thou muſt die. The great Emperour of the Schythians, *Tamberlan*, in his military march, cauſed carry before him his winding-ſheet, as well as the royal ſtandart; and many of the people of God amongſt the Jews had their tombs in their gardens (as we read *Joſeph* of *Arimathea* had) to keep their ſpirits ſober in the midſt of their worldly pleaſures and delights: but mens forgetfulneſs of their approaching diſſolution, makes many ſo impudent and obſtinat in their ſinful courſes, *Lam.* 1. 9. *Her filthineſs is in her skirts, ſhe remembreth not her laſt end; therefore ſhe came down wonderfully; ſhe had no comforter.* We have dayly warnings of the approaching diſſolution of this houſe of clay, 1. From the propps we make uſe of dayly to ſupport it, as our meat and our drink, they are for repairing this ruinous houſe for a time; and yet do what we can, it

will fall down to the duſt: take warning from thy going to ſleep, and remember, as thou puts off thy cloaths, ſo thou muſt put off this garment of mortality: If at any time thou take medicine, remember it is but as a plaiſtering for a time of a decaying mud-houſe. 2. Let ſickneſs in the body at any time, put thee in mind of thy diſſolution by death; becauſe alteration doth tend in end to corruption; as a drop from the roof doth in end wear the ſide-walls. 3. Take warning from the death and burial of others; when thou ſeeſt their ſcull, or bones, or duſt: this is a pious Necromancy thereby to divine of thine own diſſolution by death. 4. Take warning from the winter ſeaſon; when thou lookeſt on the earth, thou ſeeſt neither graſs nor flower, then remember thou that, of 1 *Pet.* 1. 24. *All fleſh is as graſs, and all the glory of man, as the flower of graſs: the graſs withereth and the flower thereof falleth away.* But thou who ſoweſt in tears, rejoyce in the hope of that harveſt of compleat glory at the Reſurrection, which is the ſpring-time of the immortality of the body; when the bodies of the Saints ſhall ſpring up in glory, like the lillies, that were hid under the ground in time of winter, *Iſa.* 26. 19. *Thy dead men ſhall live, together with my dead body ſhall they ariſe: awake and ſing, ye that dwell in the duſt; for thy dew, is as the dew of herbs, and the earth ſhall caſt out the dead:*

There

There is great reaſon, wherefore we ſhould be preparing dayly for the diſſolution of the body by death, 1. This diſſolution is inevitable, and there is not exemption from it by any humane power. It is true, God himſelf did exempt *Enoch* and *Elias* from diſſolution of the body; becauſe he is the ſupreme Lawgiver, and may diſpence with his own penal ſtatutes: but no perſon can exempt himſelf from the neceſſity of a diſſolution of the body: riches cannot bribe death; the rich glutton died: honour and majeſty in the great ones of the world, cannot daſh death out of countenance, nor chaſe it away; Kings are laid in their graves: might and power of Armies cannot affright death; it has taken away Kings and great Commanders upon the head of their Armies, wiſdom and eloquence cannot diſſwade it from approaching; the wiſe and eloquent die, as well as fools and ignorant men. The Piety of the godly, will not turn it away; *Abraham* the father of the faithful, and all the Patriarchs died. 2. This diſſolution is uncertain in reſpect of the time, manner, and place: We come into the world one way, but go out of it a thouſand divers wayes: that rich worldling, (*Luk.* 12. 18.) was taken away on a ſudden; the Shunamit's ſon goeth forth well in the morning, but dies before the evening: though our dayes are numbred of God, yet they are uncertain to us: our breath is in our noſtrils;

noſtrils; if either the air we draw in, or the air we breath out, be ſtopped, we are gone in an inſtant: if but the ſmall paſſages from the reins be obſtructed, our heart is ſuffocat. Therefore let us not in our vain preſumption number years unto our ſelves; but let us pray daily to God, that he would teach us ſo to number our dayes, that we may apply our hearts unto wiſdom, *Pſal.* 90 12.

Queſt. How ſhall I be prepared for my diſſolution and death? *Anſ.* That thou mayeſt be prepared, 1. Repent of thy ſins, and be reconciled unto God through faith in Jeſus Chriſt the Mediator, without delaying, even while thou art in the way, and cannot tell how ſoon thou mayeſt be removed, that thou may appear before thy Judge, *Mat.* 5. 25. Delay not till the very term of thy diſſolution be come; for then it will be with thee as with a careleſs debtor, who takes no courſe with his debts in time; at the term-day he is confounded with fear, leſt death as a rude Meſſenger, ſent from the great Judge, ſhall hale him to the bottomleſs priſon, from which there is no redemption. 2. Embrace Chriſt the Saviour of ſinners into the arms of thy faith, that ſo with old *Simeon* thou mayeſt depart in peace, *Luk.* 2. 29, 30. Holy *Ambroſe* at his death, beholding his friends weeping ſore, ſaid, "Why weep ye? I have "not ſo lived, that I am aſhamed to live long-"er, if it ſhall ſo ſeem good in the eyes of God; nei-

" neither am I afraid to die, becauſe I have a " gracious Lord. 3. Be thou diligent in thy Chriſtian, and alſo in thy particular lawful Calling; the fore ſight of death, and appearance after death before the Tribunal of the Lord Jeſus Chriſt, made *Paul* careful to approve himſelf to God in his Apoſtolical Calling, 2 *Cor.* 5. 9, 10. *Wherefore we labour, that whether preſent or abſent, we may be accepted of him; for we muſt all appear before the Judgement ſeat of Chriſt,* &c. Upon this account *Peter* was alſo careful to do his duty faithfully, 2 *Pet.* 1. 13, 14, 15. *Yea, I think it meet, as long as I am in this tabernacle, to ſtir you up, by putting you in remembrance, knowing that ſhortly I muſt put off this my tabernacle,* &c. 4. In all the wayes of thy Chriſtian converſation, ſtudy to perſevere in keeping a good conſcience, that at death thou mayeſt die with ſome comfortable evidence in thy ſelf of thy future happineſs, 2. *Tim.* 4. 7, 8. *I have fought a good fight, I have finiſhed my courſe, I have kept the faith: henceforth there is laid up for me a Crown of Righteouſneſs,* &c. 5. Labour thou to be prepared, as were the wiſe Virgins, (*Mat.*25.) with the light of ſound knowledge in thy mind, that thou mayeſt ſay with the Apoſtle, 2 *Tim* 1.12. *I know whom I have believed.* And alſo having the oyl of ſincere love in your heart toward God; for the heart cannot conceive what God hath prepared for them that love him, 1 *Cor.*2.9. As alſo having ſincere

love

love in your hearts toward all the Saints, 1 *Joh.* 3. 14. *We know that we have paſſed from death unto life, becauſe we love the brethren.* 6. Be thou prepared as theſe faithful ſervants, (*Luk.* 12. 36.) who truſſed up their garments, that they might be the more expedit and ready to open the door to their Lord at his return: In like manner do thou retire thy heart in time from the exceſſive love of the things of this preſent world, that it be not entangled thereby: but ſet thy heart upon God and things above; for as Pleniſhing or Houſhold-ſtuff fixed faſt in the wall, is ordinarily broken before it can be removed; ſo a worldly-minded man, his heart is broken with grief and worldly ſorrow, when he is removed from his preſent enjoyments: his ſpirit is rather taken from him againſt his will, then by him freely commended, and chearfully put over into the hands of his Heavenly Father, *Luk.* 12. 20.

Concluſ. 2. The future glory of the bodies of the Saints in Heaven, is not only ſure and certain, in it ſelf, in reſpect of the object promiſed by God; but alſo in reſpect of the ſubject, to wit, believers on the Lord Jeſus Chriſt, who may and ſhould be aſſured of it; for it is ſaid here by the Apoſtle, not only in his own name, but alſo in the name of all believers on Jeſus Chriſt, *We know we have an houſe,* &c. It is expreſſed in the preſent tenſe, (ἔχομεν, we have) to ſignifie the certainty of it in a be-

liever;

liever; ſo, *Joh.* 3. 36. *He that believeth in me, hath everlaſting life.* This aſſurance *Job* had, *Job* 19. 27. *Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another,* &c. And *David*, Pſal. 17. 15. *As for me, I will behold thy face in righteouſneſs: I ſhall be ſatisfied when I awake, with thy likeneſs.*

The reaſons are, 1. Becauſe not only the ſoul, but alſo the body of a believer, is a part of the myſtical Body of Chriſt, who is the Saviour of his whole body, *Eph.* 5. 23. 2. As the body of believers, is an inſtrument and veſſel of honour to God in this life; ſo theſe ſame bodies ſhall be veſſels of glory in the other life, that they may receive there according to their ſervice done unto God here in the body, 2 *Cor.* 5. 10. 3. The bodies of the Patriarchs, do now reſt in their graves; and as we may be aſſured, they ſhall be raiſed unto glory, *Matth.* 22. 32. *Joh.* 5. 28, 29. So all true believers on Jeſus Chriſt, may be aſſured, that their own bodies alſo ſhall be raiſed in glory unto eternal life.

As we would be aſſured of glory to our bodies in heaven, let us uſe our bodies here as temples to the Holy Ghoſt, *Rom.* 8. 11. *If the Spirit of him that raiſed up Jeſus from the dead, dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies by his Spirit that dwelleth in you.* Now the body is uſed as a temple to the Holy Ghoſt, 1. by ſeparating

ing it from the ſervice of ſin and iniquity, as the temple of *Jeruſalem*, which ſometime was a threſhing-floor before it became a Temple to God, it was ſeparate from that common uſe; So our bodies muſt be ſeparat from the ſervice of iniquity, before it can be conſecrat to the ſervice of God, 2 *Cor.* 6. 16, 17. *And what agreement hath the temple of God with idols? for ye are the temple of the living God*, &c. *wherefore come out from among them, and be ye ſeparat, ſaith the Lord, and touch not the unclean thing, and I will receive you.* 2. As the temple of *Jeruſalem* was not only ſeparat from a profane or common uſe, but was alſo dedicat and conſecrat unto the ſervice of God, and ſpiritual employments; in like manner, our bodies ſhould be preſented and dedicat to the ſervice of God, according to the duty of our Chriſtian calling, *Rom.* 12. 1. *I beſeech you therefore, bretbren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice.* As all the veſſels in the Temple, whether great or ſmall, were holy; ſo ſhould all the members of our body be employed unto righteouſneſs, *Rom.* 6. 13. *Neither yield ye your members as inſtruments of unrighteouſneſs unto ſin; but yield your ſelves unto God, as thoſe that are alive from the dead, and your members as inſtruments of righteouſneſs unto God.* Our eyes ſhould be turned away from beholding vanity, and imployed

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to behold the power and wiſdom of God in the works of Creation and Providence; our ears ſhould be circumciſed and turned away from hearing profane or obſcene ſpeeches, and turned to hear what may be profitable for our edification; our tongues ſhould be turned away from all unſavoury communication, and ſhould miniſter grace to the hearer. 3. The Temple was guarded and kept by the Porters, leſt any thing ſhould enter or creep into the Temple, which might defile it, 2 *Chron.* 23. 19. In like-manner ſhould we watch over the Ports of our eyes and ears, that nothing enter in by them, which may defile the ſoul, which is the very ſanctuary within the temple of our body. No ſtranger was admitted unto the temple of *Jeruſalem*, *Act.* 21. 28. ſo we ſhould not admit willingly, any ſtrange thought or ſtragling motion, which would turn the heart away from God, *Pſ.* 119. 113. *I hate vain thoughts, but thy law do I love.* If through our inadvertence ſuch motions creep in, or through violence ruſh into the ſoul and moleſt the body, then as our bleſſed Lord in his zeal, did ſcourge out the buyers and the ſellers out of the Temple, we ſhould in a holy indignation, and commendable ſelf-revenge, caſt out theſe thoughts that would ſell our bodies and the members thereof unto iniquity: If thus ye be careful to uſe your bodies as a temple to the Holy Ghoſt, then may ye be aſſured, the Holy Ghoſt who dwelled

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in the ſoul, and over-ruled the body in the day of reſurrection, will fill his temple with glory; even as the temple of *Jeruſalem* was firſt built by Gods command, and thereafter filled with the cloud, and ſenſible preſence of God himſelf. But theſe who diſhonour God in the body and members thereof, as by blaſpheming the Name of God, by uncleanneſs, by drunkenneſs or other ſins acted by the ſubſerviency of the body; can ſuch perſons, or dare they ſay, *We know we have an eternal houſe in heaven*? Yea, do they not know, and are convinced from the threatnings of God, and from their own conſcience bearing witneſs to the truth and juſtneſs of the ſame, that if they live and dye in their ſins without repentance and amendment of life, there is a bottomleſs dark priſon with torments everlaſting, prepared both for their ſoul and for their body? *Gal.* 6. 8. *For he that ſoweth to his fleſh, ſhall of the fleſh reap corruption.*

Concluſ. 3. There is a great difference and oppoſition between the bodies of believers in this life; and the condition of their glorified bodies in the life to come: here the body is an earthly houſe, mouldering down dayly; but in heaven, it will be fixt, eternal and incorruptible. This oppoſition is clearly ſet forth, 1 *Cor.* 15. 41, 42, 43. 1. Now the body of the Saints is ſubject to alteration and corruption; *It is ſown* ſaith the Apoſtle, *in corruption*,

tion; *but raiſed in incorruption.* The body now, is in a continual flux and decay; ſome pickles of our duſt are running dayly: our life is like a lamp within this pitcher of clay, having need dayly to be recruited by freſh oyl: but in heaven our bodies will be of a fixed condition, without any need of reparation; then the vital and animat ſpirits of the body, will be pure and free from all ſuperfluous humors, and from all conflict of one bodily quality againſt another; which, like contrary tydes, do make a great commotion within the body: but in heaven there will be a perfect harmony amongſt all the elementary qualities in the body; and therefore no poſſiblity of alteration, or declining to old age. 2. There is an oppoſition in reſpect of the feature and beauty of the body; *The body is ſown in diſhonour, but raiſed in honour.* Our body in this life, is called a vile body, *Phil.* 3. 20. *Saccus ſtercorum*; and the greateſt on earth muſt carry about with them theſe monitories of humility: A little time before death, the face becomes pale and earth-like; as wine near-run, doth ſmell of the dreg: after the ſoul is gone, like an heavenly ſpark of fire out of a mud-houſe, then the body becomes naſty and loathſome through ſtench. *Abraham* deſired to bury his ſome-time beautiful *Sarah* out of his ſight. But in the day of reſurrection the bodies of the godly will be raiſed in honour, like unto the glorious body of Chriſt. As the tabernacle in the wilderneſs, was made according to the pattern

ſhown unto *Moſes* in the Mount; ſo the tabernacle of our body will be raiſed according to the pattern of Chriſts body, ſhown in mount *Tabor*, when he was transfigured, *Mat.* 17. They will be raiſed in great comelineſs both for ſplendor and proportion: theſe bodies that had any defect or deformity in this life, through want of any member, ſhall have all made up in that day of reſtoring all things: he that bringeth forth the lillie from under the ground in beautiful colours, exceeding the glory of king *Solomon*, and he that reſtored *Malchus* his ear, will adorn the body with beauty, and with integrity of members: all doubts, how ſuch a thing can be, are reſolved by the Apoſtle, *Phil.* 3. 21 *He will do it according to the working, whereby he is able, even to ſubdue all things unto himſelf.* 3. There is an oppoſition in reſpect of the healthful diſpoſition and conſtitution of the body; *It is ſown in weakneſs, but will be raiſed in power.* The beſt conſtitution of the body now, in compariſon of that it had in the eſtate of innocency, is at the beſt but weakneſs: although all bodies now be not alike weak; yet a ſharp fit of an ague, or of the ſtone will lay the ſtrongeſt man on his back; even the ſtrongeſt bodies through much labour do become weak and feeble, as a ſtrong bow, through much ſhooting, becomes ſlug and remiſs: *Sampſon*, notwithſtanding his great ſtrength, became weary and thirſty after his fight with the Philiſtines; and on death-bed the ſtrongeſt man is not able to carry a drink to his own head, or to turn himſelf

himſelf in his bed: but in the day of reſurrection, the body will be raiſed in power and ſtrength, and ſo continue without all wearineſs: for weakneſs in the body, and wearineſs after labour, is a conſequent of mans fall, and of original corruption; if man had not fallen, his labour in the garden would have been only a pleaſant recreation without toil and ſweat: but in heaven there will be no remaines of corruption in the ſoul; and therefore no wearineſs in the body. 4. There is a great oppoſition between our body now, and the glorified body in the reſurrection, in reſpect of exerciſe and operations; *It is ſown a natural body, but will be raiſed a ſpiritual body*: not of a ſpiritual, Aerial, or Etherial ſubſtance, for the ſame individual body will be raiſed, and it was not in this life Aerial or Etherial: there will be a raiſing up of that ſame body which is fallen, τὸ πτωτὸν, and that was a terreſtrial body; it is ſaid demonſtratively, 1 *Cor.* 15. 54. *This corruptible, and this mortal.* But the body will be raiſed up with ſpiritual qualities; now it is a natural body, and has need of natural means for preſerving and continuing the ſpece and kind by *Generation*, as alſo of meat, drink and ſleep for preſerving the Individual by nutrition: but after the reſurrection, the body will be abſtract and retired from the uſe of theſe natural means and operations; the glorified Saints will be like unto Angels, neither giving in marriage, nor taking in marriage, *Mat.* 22. 30. The number of the Elect, and of the Church

Triumphant, will be compleat at the resurrection; there will be no more enlargeing of the Church by posterity: the whole desire and delight of the Saints glorified, will be so fully taken up with the vision and fruition of the all-sufficient and unchangeable God, that the beatifick vision will drown and swallow up any remembrance of natural desire or delight on the creature: if *Peter* (*Matth.* 17.) was so deeply affected with a sight of that created glory he saw on mount *Tabor*, that he forgot all his former contentments and enjoyments worldly below the mount, when he said, *It is good for us to be here*: How much more will the Saints in heaven be ravished with the sight and knowledge of that increated glory of God himself in their souls, when he shall be marvellous in his Saints, 2 *Thes.* 1. 10. and when they shall also behold the glory of Jesus Christ the Sun of Righteousness in his humane glorified body? The glorified body will not have any use or need of meat, drink or sleep, because the body then will be of a fixed and durable constitution and consistence, without all possibility of alteration or decay, *Rev.* 7. 16 In heaven the body will be spiritual, in respect of lucidity and agility in motion; like unto the celestial Spirits and Angels, who in a very short time make their motions through a vast space and interval, as the Angel *Gabriel* did, *Dan.* 9. 23. In like manner, our bodies then will be carryed quickly in an imperceptible moment of time, whersoever our souls shall desire to be, 1 *Thes.* 4. 17. *We*

4. 17. *We ſhall be caught up together with them in the clouds to meet the Lord in the air.* As for theſe members of the body, which in this life ſerve for neceſſar and natural uſe, they will ſerve in heaven for ornament and integrity of the body: as the breaſts of the woman come to old age, who ſometimes gave ſuck; although in old age they will not ſerve for that uſe, yet they do ſtill ſerve for the ornament and integrity of the body.

Herefrom is matter of great comfort to the godly, who ſuffer hard things in the body here: be of good courage ye are not to dwell for ever in that filly frail houſe; at the term of removal by death, ye know of a durable houſe; now it is mouldering down daily, like an houſe of clay after a great ſhower; but in heaven ye will have a manſion and fixed ſtation in your fathers houſe, *Joh.* 14. 2. Although poſſibly there be ſenſible weakneſs, or viſible deformity now in thy body; yet be thou patient in the hope thy body will be raiſed in ſtrength and beauty, as the body of *Lazarus*, without any ſores: It is true, after the Reſurrection of our bleſſed Lord, the print of the nails remained in his hands and feet, as alſo the hole of the wound in his ſide; but that was for a ſhort time out of his merciful condeſcenſion to cure *Thomas* his doubting; as alſo his eating (*Joh.* 21.) was not to ſatisfie neceſſity, for then his body was glorious and immortal; but it was to feed and confirm their faith of the Reſurrection of his body. 3. Though now thou be weary in the body after much labour, ſo was our bleſſed Lord in this, like unto us, as in all things, except ſin, *Joh.* 4. 6. But be of good comfort, thou who exerciſeſt thy ſelf in well-doing, ſhalt riſe

in the body, as one refreſhed in the morning after a ſound and quiet ſleep: then ſhalt thou be like unto Angels, in doing the will of thy Lord with all chearfulneſs, without all poſſibility of wearineſs. 4. Now in the body thou art ſometimes troubled about a livelyhood and things neceſſar; but after the Reſurrection thou ſhalt be ſatisfied to the full both in ſoul and body with the fruition of our all-ſufficient and unchangable God; even with that hid Manna of the ſweet-full, and unſpeakable variety of delight, both in the ſenſe of the love of God toward thee, and in the ſenſe of thy love reflected on God, *Rev.* 2. 17. *To him that overcometh, will I give to eat of the hidden manna.* 5 Now thou art moleſted and faſhed with the ſtirrings of inordinat concupiſcence dwelling in the body, as *Sarah* was grieved with *Hagar*, dwelling in the ſame houſe with her: but it is thy comfort, after the Reſurrection of the body, as there will be perfect calmneſs in the affections, without the leaſt unruly motion; ſo in all the members of the glorified body there will be perfect quietneſs; as when the ſea is calm, there is no agitation in the Ship. 6. Though now at the diſſolution of the body, and at the departure of its noble gueſt the *immortal ſoul*, there may be, and oftimes is, much pain and agony, like unto the grief *Jacob* had at parting with his dear *Benjamin*: yet rejoyce thou in the hope of that joyful meeting again of thy ſoul and body, as the joy was great when *Jacob* and *Joſeph* met again together: the glorified ſoul will bring glad tydings from heaven to the body, like the faithful ſpyes, *Num.* 14. for the encouragement of the body to go along with it to the third heaven: this joy will be increaſed at their meeting with Chriſt, accompanyed with millions of Angels; and it will be perpetuated with him in the paradiſe of God,

God, for we ſhall be ever with the Lord, 1 *Theſ.* 4. 17

Concluſ. 4. The aſſured knowledge believers have of that happy eſtate of ſoul and body in Heaven, ſtirreth up in them an earneſt deſire after the fruition of it; for it is ſaid, *verſ.* 1. *We know*, &c. and, *verſ.* 2. *In this we groan earneſtly*, &c. for the knowledge and perſwaſion of the truth of the *good* ſet before us, doth ſtir up the heart to deſire, quickens us to diligence in uſing all lawful means for attaining the *good* deſired; and encourageth us againſt difficulties in the way: The pleaſantneſs and fertility of the land of *Canaan*, ſeen and known to the faithful ſpyes, (*Numb.* 14.) ſtirred up in them an earneſt deſire of poſſeſſing the promiſed land; it quickened them to diligence in the way, and gave them courage againſt the ſons of *Anak*, who were to oppoſe them in their way to it, *Numb.* 14. 9. The Apoſtle *Paul*, knowing it was beſt to be with Chriſt, did deſire to be diſſolved, *Phil.* 1. 23. This deſire made him diligent and faithful in all the parts, both of his Chriſtian and Apoſtolick Calling; it made him alſo couragious and reſolute againſt all difficulties and diſcouragements, *Acts* 21. 13. 2 *Cor.* 4. 16, 18. 1 *Tim.* 6. 12. But groſs ignorants, who know or believe nothing concerning the compleat happineſs of ſoul and body in Heaven, have no true or well-grounded deſire to remove out of the body: and wicked obſtinat ſinners, though they have ſome literal knowledge of it; yet they have not that lively hope, which purifieth the heart; and therefore at death they are driven out of the body, ſore againſt their will, as a Malefactor condemned, is forced from his houſe to the priſon, *Job* 18. 18. *He ſhall be driven from light into darkneſs, and chaſed out of the world.* As in his lifetime, the wicked man ruſhed into ſin, like an horſe into the battel, without all fear of God: ſo he ſhall be driven as a beaſt into that dark and bot-

tomleſs priſon; he ſhall be chaſed and purſued with the fears and terrours of an evil conſcience, *Pſal.* 140. 11. *Evil ſhall hunt the violent man to overthrow him.*

Object. But ſometimes even the godly are unwilling to die, as was *Hezekiah*, *Iſai.* 38. 10. and *David*, *Pſ.* 39. 13. What is the cauſe of this unwillingneſs in them who walked uprightly before the Lord? *Anſ.* The cauſes are, 1. An immoderat love ſometimes in the godly toward ſome of their neareſt and deareſt relations: it maketh them to linger in their deſires and reſolutions to die; as *Lot* did linger in his departing out of *Sodom*, *Gen.* 19. 16. his great affection to his ſons-in-law, made him linger longer than he ſhould: but when death takes the godly by the heart, as the Angel did *Lot* by the hand, then they are willing to ſubmit to the will of God; and they ſay, as our bleſſed Lord did at his death, *Father, into thy hands I recommend my ſpirit.* 2. Their deſire to do good in their ſtation in the world, is a cauſe of their unwillingneſs to remove for a time from that ſtation: and this I think made *David* and *Hezekiah* ſomewhat unwilling, out of their great reſpect to the people of God over whom they were ſet: this made *Paul* to hover, and to be in a ſtrait, whether to depart or abide in the fleſh; even his great deſire to benefit the Church of Chriſt, by preaching the Goſpel, *Phil.* 1. 23. Theſe are truly pious deſires and commendable purpoſes; yet when the children of God perceive it is Gods peremptory will to remove them by death, they commend their ſpirits to God, and the care of all their concernments unto their wiſe Lord, who can raiſe up a *Joſhua* in the place of *Moſes*, and an *Eliſha* in the place of *Elijah*, and alſo enable them with the ſpirit of their Calling. It is alſo a natural and pious deſire of godly Parents, to live that they may bring up their young children in the knowledge and the fear of the Lord, and under God

God provide for them: nevertheleſs when they perceive it is Gods will to remove them by death from their children, they willingly ſubmit themſelves to the will of God; and as they caſt themſelves and the care of their ſoul upon the God of their ſalvation; ſo with confidence they commit their children to God, who taketh this title unto himſelf, to be *the father of the fatherleſs*. And I know well, the God of truth doth not aſſume empty titles; but is fully anſwerable unto them in the work of his gracious and fatherly providence. 3. A cauſe of their unwillingneſs to die, is ſometimes their want of full aſſurance of the remiſſion of their ſins, and of the ſalvation of their ſouls: but if they had this, they profeſs they would be moſt willing to die. For anſwer to this ſcruple, I confeſs it is no wonder the child of God deſire this full aſſurance; becauſe the more they have of a well-grounded aſſurance, they have the more of inward peace and comfort: yet though thou have not that full aſſurance, which is called πληροφορια της πιστεως, *the full aſſurance of faith*; yet if by thy true repentance thou haſt forſaken thy former evilwayes, and haſt brought forth fruits meet for repentance in the amendment of thy life, and by faith cleaveſt to Chriſt, and to the merit of his perfect righteouſneſs, I ſay unto thee, as our bleſſed Lord ſaid unto the Ruler of the Synagogue, *Mark* 5. 36. *Be not afraid, only believe*: Remember that of *John* 3. 18. *He that believeth on him, is not condemned*. And (*Joh.* 3. 36.) *He that believeth on the Son, hath everlaſting life*. That full aſſurance, called in a borrowed phraſe, πληροφορια, is like that of a Ship coming in to the Harbour with full Sails before the wind: yet ſome Ships in time of a ſtorm will come in ſafe alſo with a piece of a Croſs-ſail: Bleſs thou God for thy faith of adherence to the Lord Jeſus Chriſt, and to the promiſes of ſalvation in him:

if with *Job* thou can ſay with an upright heart, *Job* 13. 15. *Though he ſlay me, yet will I truſt in him.* Conſider I beſeech thee, for thy comfort, that God is more zealous of his own honour in performing his faithful promiſe made unto believers, who depend upon him by faith and obedience, than thou canſt be of thine own ſalvation: as he takes no pleaſure in the deſtruction of a ſinner; ſo he takes much pleaſure in thy turning and truſting in him: if thou die leaning by faith on him and his promiſe of ſalvation, then ſhalt thou be ſaved and carried by him out of this wilderneſs unto that Paradiſe which is above; as it is ſaid, *Cant.* 8. 5. *Who is this that cometh up from the wilderneſs, leaning upon her beloved?* If the Son of God, the beloved of the Father, be alſo thy beloved; and if thou die, leaning on him, then ſhalt thou come out of the wilderneſs of this world; and ſhalt be filled with his everlaſting love, and fulneſs of the pureſt joy and delight in the Kingdom of Heaven.

Queſt. What are the means and helps to make the children of God willing to remove out of the body? *Anſ.* 1. A ſpecial mean is that, ſet down here in the Text, to wit, the aſſured knowledge of a far better eſtate after this life: *Moſes*, a little time before his death, went up to the top of *Piſgah*, *Deut.* 34. and there the Lord ſhewed unto him the pleaſant and plentiful land of *Canaan*, that was on the other ſide of *Jordan*; after which ſight, he willingly died there: in like-manner the Lord our God, for their further encouragement, elevats the minds of his children, by the eye of faith, toward their eternal reſt in Heaven; then their hearts are ſo affected with love and deſire to be there with Chriſt, that they ſay as *Paul* did, *Phil.* 1. 23. *I deſire to be diſſolved, and to be with Chriſt, which is beſt of all.* Old *Simeon*, a long expectant of glory, waited for Chriſt, *the conſolation of Iſrael*; and

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when he got him in his arms, he ſaid, *Lord, now letteſt thou thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation*, Luk. 2. 29. 30. In like-manner, *faith* embracing Chriſt the Saviour, and the hope of ſalvation in him and with him, doth depart in peace. 2. The ſeal of the Holy Spirit, in the work and courſe of our ſanctification, doth encourage and make us willing to die, as the Seal of earthly Kings, make ſure to men their earthly poſſeſſions; ſo the King of kings, by the Seal of the Holy Spirit, as our Sanctification is called, (*Eph.* 1. 13.) maketh ſure unto believers their heavenly inheritance, which is ſaid to be among them which are ſanctified by faith in the Lord Jeſus Chriſt, *Acts* 26. 18. Therefore as ye would die willingly in the hope of that heavenly inheritance, be very careful, that your gift thereof paſs not only through the Common Seal of the outward Ordinances of hearing the Word, and receiving the holy Sacraments; but alſo through the Privy Seal of purifying and ſanctifying the heart; for, *Bleſſed are they that are pure in heart, they ſhall ſee God*, Mat. 5. 8. and *without holineſs none ſhall ſee God*, Heb. 12. 14. There is no coming unto the heavenly inheritance without regeneration: as a child yet unborn cannot actually have the poſſeſſion of an inheritance. 3. The earneſt of the Spirit, which is alſo called, *The firſt fruits of the Spirit*, (*Rom.* 8. 23.) maketh a man willing to die: as a man receiving, though aſmall earneſt-peny out of the hand of one that is faithful and able to perform the whole bargain at the term, doth truſt to his faithful promiſe; and withal having received ſome earneſt of the promiſed ſum; the nearer the term of performance is, he is the more joyful: In like-manner, the child of God, having ſometime received an earneſt or firſt-fruits of his ſalvation, in the ſenſe of Gods love, ſhed abroad in his heart by the Holy Ghoſt;

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ſome peace in his conſcience by faith in Jeſus Chriſt the Saviour of ſinners; and ſome joy of the promiſed ſalvation, from a lively hope to be with Chriſt; the nearer he is to the term of his removal, he is or may be the more joyful: ſo it was with the Apoſtle *Paul*, 2 Cor. 5 8. *He alſo hath given unto us the earneſt of the Spirit; therefore we are confident and willing rather to be abſent from the body, and to be preſent with the Lord.* Theſe firſt fruits of the Spirit in the ſoul, are like unto theſe few cluſters *Joſhua* and *Caleb* brought from the valley of *Eſhcol*; they give ſome refreſhment to the ſoul, and withall encourage it to go forward to Heaven, where they ſhall get no worſe, but much more of ſuch fruits. Although thou haſt not ſuch a meaſure of the ſenſe of Gods love towards thee, as thou deſireſt: yet if there be in thine heart a true and ſincere hatred of all ſin; and a true and deep ſenſe of thine own love toward God, that thou mayeſt ſay in humility and ſincerity, as *Peter* did, Joh. 21. *Lord, thou that knoweſt all things, knoweth I love thee*: then mayeſt thou die willingly, becauſe (1 *Cor.* 2. 9.) *Eye hath not ſeen, &c. what God hath prepared for them that love him.* 1 Cor. 8. 3. *If any man love God, the ſame is known and approven of him.* Peace in thy conſcience, from faith reſting on Jeſus Chriſt and his perfect righteouſneſs, is the earneſt of thy full and everlaſting peace in Heaven, when thou ſhalt ſee God as he is. Although thy peace of Sanctification may be interrupted now and then by thy ſinning ſometimes againſt thy light, as it was in *David*, *Pſal.* 51. yet in Heaven there will be perfect righteouſneſs inherent for ever, and the fruit thereof will be perfect and everlaſting peace in the ſoul. Spiritual joy, which is called the joy of the Holy Ghoſt, becauſe he is the Author of it; and is alſo called the joy of ſalvation, becauſe eternal ſalvation in Heaven is the object of it.

if at any time God hath given joy to thy heart after thy mourning in ſecret for thy ſins; and after thy believing in Jeſus Chriſt, who came into the world to ſave even the chief of ſinners; then look thou upon that joy, as a love-token ſent down to thee from Heaven; and as an earneſt of that full and everlaſting joy in Heaven that ſhall never be taken from thee. This conſideration and joyful expectation maketh the children of God willing to be diſſolved, and to be with Chriſt at whoſe right hand is fulneſs of joy, and pleaſures for ever: For if there be ſuch joy from the earneſt and firſt fruits, that it is called, (1 *Pet.* 1. 8.) *Joy unſpeakable and full of glory*, What will the joy be after this life, when we ſhall receive the full ſum of glory, and ſhall reap the full harveſt of joy in the kingdom of Heaven? It is true, ſome of the dear children of God, who ſometimes in their lifetime have had peace in their conſcience, and joy in their heart from the hope of ſalvation, have been a little before their death under a cloud and great wreſtlings againſt temptations to unbelief and deſpondency, which were fierce as the ſons of *Anak* at their coming out of this wilderneſs: but before their diſſolution, that cloud evaniſhed, and they expreſt their joy, like the joy of the wiſe men, when they ſaw the Star that led them to Chriſt appearing again, *Mat.* 2. 10. and they cried out, *Venit venit, He is come, he is come*; And then they ſay, (as *Iſa.* 25. 9.) *This is the Lord, we have waited for him, we will be glad, and rejoyce in his ſalvation.*

Uſe. For exhortation unto willingneſs at death to remove out of the body: to this end we would ſeriouſly and frequently conſider, 1. This is the place and the time of our ſojourning; our reſt is not here: therefore let us *paſs the time of our ſojourning here in fear*, 1 *Pet.* 1. 17. Like unto loving and dutiful children in the time of their travels abroad, who are afraid to do any thing

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in a ſtrange countrey, that may diſhonour their loving father, who ſent them to their travels for a time, and bare all their charges in the time of their abſence: this fear to diſhonour our heavenly Father, and our active care to honour him in this preſent world, will make us willing and confident to return unto him at death, who will make us welcome at our return, and give us reſt in theſe eternal manſions in our Fathers houſe: this fear to offend God, and care to pleaſe him in all things, made the Apoſtle *Paul* willing and confident in the thoughts of his departure from this world, 2 *Tim.* 4. 7, 8 *I have fought a good fight, &c. henceforth there is laid up for me a Crown of righteouſneſs, which the Lord, the righteous Judge ſhall give me at that day; and not to me only, but unto all them alſo, that love his appearing.* 2. Conſider often the place thou leaveſt at death, and the place thou goeſt to after death; and the vaſt difference between theſe two, as the Heaven is diſtant from the Earth: thou leaveſt a world of iniquity and miſery; but goeſt to that other world, wherein dwelleth righteouſneſs & all happineſs: there is a vaſt difference between the earthly houſe thou flitts from at death, and that eternal houſe and manſion to which thy ſoul flitts immediatly after death, and ſhall reſt from all thy labours, *Rev.* 14. 13. Thy ſoul dwelleth now in a dark houſe; there is much ignorance even in the beſt of Saints here: and any light or knowledge we have now in the body, is but like the light unto a priſoner in the dungeon, through crevices and flitts, by the miniſtry of our outward ſenſes, our hearing and ſeeing: but in that heavenly manſion, whereto the believer goeth at death, there is full light, *Pſ.* 36. 9. *In thy light ſhall we ſee light.* 1 Joh. 3. 2. *We ſhall ſee him as he is.* There will be an identity in the object, *God himſelf*, ſeen by all the glorified Saints: yet there is an infinit variety of all things deſireable for our happineſs, to

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be ſeen and known in God himſelf, infinit in excellency and goodneſs: even as a man beholdeth diverſe refractions from one and the ſelf ſame ſparkling precious Diamond: this light and knowledge in the ſouls of glorified Saints will endure for ever, *Rev.* 21. 23. *The city had no need of the Sun, neither of the Moon to ſhine in it: for the glory of God did lighten it, and the Lamb is the light thereof.* This earthly houſe doth oft-times ſmoak, and maketh our eyes to guſh out with tears, as ſmoak doth from a ſoaking fire not yet put out: ſo the many ſinful motions and fumes, ariſing from in-dwelling concupiſcence in the body, maketh the children of God here many times to mourn in ſecret before the Lord, and in the bitterneſs of their ſpirit to cry out with the Apoſtle, *Rom.* 7. 24. *O wretched man that I am! who ſhall deliver me from the body of this death?* But at death the fire of concupiſcence will be wholly quenched; as at flitting, the fire often e houſe, wherein they formerly dwelt, is wholly put out: b ut after death we ſhall follow the Lamb in white robes, not only without blame, but alſo without all ſtain. Now we dwell in a ſtrait and narrow houſe; here are στενοχωριαι, *great preſſures* and oppreſſions of ſpirit, with one affliction after another; but after death, we ſhall be enlarged from all trouble and pain; then God ſhall wipe away all tears from our eyes, *Rev.* 21. 4. Now we dwell in a dropping houſe; one defluction after another, from our weak and diſtempered head, do trouble this earthly body: but after death, in our eternal houſe, there will be a perpetual influence of life, health, peace and joy, from our ſtrong and everlaſting Head, the Lord Jeſus Chriſt. Now we dwell among many evil and troubleſome neighbours, who make us oft-times cry out with *David, Wo is me that I dwell in the tents of Meſech.* But in heaven there will be perfect peace, a ſweet harmony in minds and affections amongſt all the fellow-citizens: there we ſhall be in a perpetual communion with the bleſſed Angels, and with the glorified Saints. Yea that which crowneth all, we ſhall be in an immediat, full, and perpetual communion with God himſelf, infinit in glory, *Rev.* 21. 3. *God himſelf ſhall be with them.* And at the reſurrection of the body, we ſhall live in a communion of the viſible glory of Chriſt the Lord, whom we ſhall ſee with our bodily eyes, 1 *Theſ.* 4. 17

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3. Lastly, consider what joy thou hast had at any time here from faith in Jesus Christ, whom having not seen ye love, in whom, though now ye see him not, yet believing, ye rejoyce with joy unspeakable and full of glory, 1 Pet. 1. 8. O what shall our joy be after death, when we shall see him face to face! If now thy joy be so great in seeing him only through the latteſſe of his Ordinances, and if some of the Saints have such joy in suffering for him here, how great shall their joy be in reigning with him there? If we have some peace and calmness in our conscience, when we are in the sea of this world, what shall be the peace and calmness, when we shall be brought within that haven of the third heaven, where the salvation of God shall be our perpetual bulwark? Old *Jacob*, when he considered the misery and famine of the Land from which he parted, when he looked to the waggons and provision sent to him by his beloved *Joseph*, and when he considered he was going to be with his own *Joseph* in honour and great plenty, he departed willingly from the place of his former abode: So let us consider this present world from which we part; it is a place of sin and misery: let us consider, any provision of inward comfort God hath sent us at any time, it should be as a waggon and fiery chariot to carry our hearts upwards toward God, the fountain of all comfort and happiness: Consider our dear *Joseph* the Lord Jesus Christ, that was sold for our iniquities, is now at the fathers right hand, the great Steward and Dispenser of grace and glory; by death we are going to him, in whom and with whom we shall enjoy all happiness for ever. If there be comfort sometimes from a drop of joy here, how full, ever-flowing and over-flowing will our joy be, that shall proceed from the vision and fruition of God for ever? These everlasting pleasures and pureſt joyes, are that pure river of water of life, clear as crystal, proceeding out of the Throne of God and of the Lamb, Rev. 22. 1. I close with that of the Apostle Jude, ver. 24, 25. *Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, now and ever.* Amen.

FINIS.